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A GOOD LETTER.

We are sure that our readers will be pleased with the following charming letter from the Rev. John Linder, a pastor and archdeacon of the city of Basle, in Switzerland. It was addressed to "The Rev. Minister of the United Presbyterian Church in Richmond, Virginia," whose name the writer did not know. He had only seen some notices in the newspapers of the meeting, about which he desires to know more. That brother, the Rev. Charles H. Reed, has kindly furnished us the letter, and we give it here just as it is written, with the change of only two or three words to make the meaning more clear. Our readers will not be dissatisfied with the German idioms which it contains.

Who can read this letter without feeling thankful for the privileges of the day in which we live? One can hardly do any good thing, or attempt it anywhere, without waking up an influence which will be felt in far distant lands. The rail-road, the steam-boat, the electric telegraph have, in a sense, brought about the time when, as Mr. Linder says, "*there is no more sea.*" Blessed days these in which we live! May we all feel the responsibility which attaches to life at such a time!

Our readers will be pleased to learn that the documents which Pastor Linder asks for have been sent.

"DEAR SIR AND BROTHER:—The notice of the Colporteur Convention which was holden in your city in the beginning of November last year, has excited in me such a great interest, that I am very desirous of giving a circumstantial account of it to my countrymen in one or another form.

"But on this behalf I want materials of a more detailed character. The

sermon of the Rev. Baron Stow, D. D.; the most striking circumstances of the sessions; the Rev. Mr. Bliss' lecture on the Providential history of America; the statements of the personal religious history of the most distinguished colporteurs; the history of the Society; the conversion of Mr. Tappan; the kind reception on the part of the inhabitants of Richmond: and in general, all what belongs to the history of these days of the Convention, would be cheerfully welcomed by me; and I should hope that it would be possible to forward such news, reports, and perhaps manuscript accounts, to Europe without great expenses.

"Having not the advantage to know even your name, it is possible that this letter is going to a brother whose official business would hinder him from yielding to my wishes. It is also possible that the one or other of your colleagues, perhaps of another denomination, or in another town, would be more able or disposed to provide me with what I am desirous of. In this case you will, I hope, be so kind as to forward this letter for the person, clerical or lay, whom you know to be the best disposed in favor of my demand. And may the Lord bless you for your kindness.

"If rail-roads are going over every land, if steam-boats are crossing every sea, the arms of Christian and pastoral friendship ought also to embrace the members of every denomination, and *there is no more sea*. Rev. xxi. 1. We cannot remain indifferent to the blessings which the Lord has graciously poured out upon your churches, and we must necessarily make warm and strengthen our old and cold members by approaching to the fire-flues which He has kindled among you.

"We cannot say that we are forsaken of God in our town. There is not any one of our pulpits which is not served by an evangelical minister; and we may, perhaps, serve as a proof that even the *union* of Church and State, or the *separation* of both, is not a matter of so great consequence as it seems to be to a great many American Christians. But we are summoned to learn from every country, and to be highly rejoiced by all what we may hear of the coming of the kingdom of our adored Lord; and if "the last have become the first," it is our duty to take hold of your skirts, saying, 'We will go with you, for we have heard that God is with you.'

"I am, dear sir and brother, truly,

JOHN LINDER, (Archdeacon.)

AN IMPORTANT LETTER FROM FRANCE:

PROSPECT OF RELIGIOUS LIBERTY.

The situation of the Evangelical Christians in France is becoming more and more serious; week after week they encounter greater difficulties in the

prosecution of their work. They are threatened with persecution, properly so called, not with a violent persecution, such as that which is raging in Italy, but with a tearing, persevering persecution; not strong enough to agitate the public feeling, but well calculated to check all the religious movements which have not yet succeeded in gaining complete victory. That persecution will, within a very short time, result in the commitment of some Christians; meanwhile, there is abundance of fines, of annoyances of every kind, and the priesthood are exulting; these are serious and solemn times for the Christians who are intent on evangelizing. They want the sympathy and support of their brethren; for God has placed them in a perilous and trying situation. But let us state facts. They are all relating to the Evangelical Society of France, which is attacked from several quarters. In order accurately to ascertain the nature of those facts, we must promise some details concerning the question of religious liberty.

Religious liberty is one of the conquests of the revolution of 1789. It was secured by the constitution issued by our first Legislative Assembly. "Nobody is liable to protection on account of his religious opinions: everybody may perform the worship which he has chosen," such are the principles laid down, not only by our first constitution, but also by subsequent constitutions. The separation between the Church and the State made its appearance in the constitution of 1791; but it was only a promise. Napoleon I. sanctioned religious liberty in energetic language, as when he said, "*If one of my successors should attempt to infringe upon that liberty, let him be branded with the name of Nero.*" Napoleon I. endeavored to organize that liberty; but an organized liberty is a curtailed liberty. The concordate, by admitting the principle that the clergy should be in the pay of the State, became a source of serious difficulties. The constitutions of 1814 and 1830 did acknowledge religious liberty; but the government counteracted it by means of two articles of our penal code, which are weapons used to oppress the consciences. These articles (291 and 294) enact, that *meetings* and *associations* of various kinds cannot take place without special licence, which is as much as saying, that they can take place only during pleasure. By that means, religious liberty may be absolutely denied. The friends of that liberty have always endeavored to obtain an exception in favor of the liberty of religious meetings. During the reign of Louis Philippe, they exerted themselves to that effect. Sometimes they succeeded: sometimes they failed. Every thing depended on the government, according as the ministry had liberal or illiberal tendencies. The revolution of 1848 suppressed every restraint. The right of religious liberty was fully acknowledged. But owing to the Catholic reaction which followed the events of December 1851, new restraints were devised. The decree of March 21, 1852, enacted that "no meeting, whatever might be its nature, could be held without special license."

That decree was a death warrant to religious liberty : as no Catholic government will ever authorise the exertions of evangelical proselytism. On March 26, 1852, another decree enacted, that the scattered and isolated Protestants should be connected with the neighboring consistory. That decree is a new weapon against the independent Protestants. The Government therefore is possessed of a complete armory against the work of evangelization. The Government is armed also with a law concerning Public Instruction,—a law made by the Jesuitical party, a law full of snares and traps, which prevent the possibility of evangelizing by means of schools. It is from that armory that weapons are drawn to be levelled at our labors, our American brethren know, that the Jesuitical reaction has advanced at full speed ; it has gained the ascendant ; every placeman bows to it. The work of evangelization is particularly obnoxious to it : it is at this work that the most violent blows are levelled. But it is an anvil which has worn out several hammers.

We will not revert to what has happened to our schools in the Haute Vienne. They have been interdicted under pretence that the pastors, being not in the pay of the State, had no right to give religious instruction to the pupils. The pretensions of the Academical Council of Limoges are obvious. It is the free Protestant worship which they mean to suppress, and this is rendered still more obvious, from the legal prosecutions which are carried on against some of our agents.

First comes the prosecution carried on against the Rev. M. Trivier, for holding religious meetings at St. Maurice—aux-Riches-hommes (Yonne). Mr. Trivier, formerly a Romish priest, who has been converted to true Christianity for several years, is universally respected for his honorable character. The small commune where he announced the Gospel contains some true and sincere Christians, hungering and thirsting after the Word of God. The state of things at that village has ever been quite orderly. It is therefore only for preaching the Gospel that M. Trivier has been summoned before the Tribunal of Sens, on April 27. We could wish that all our friends had heard the language of the public prosecutor on that occasion ; they could have seen how the authorities were angry with the preaching of the Gospel. The most outrageous calumnies were uttered against the Christians of St. Maurice ; they were represented as disturbers of the public peace, as socialists ; and when the counsel for the defence asserted that 233 persons in that vicinity had declared themselves Protestants, the public prosecutor maintained that they were bad Protestants, hypocrites, and that the schoolmaster was addicted not to *Divine* worship, but to *wine* worship.

M. Trivier being asked if he was in the pay of the State, answered that he was not. "Then you are not a pastor : we acknowledge as pastors only those who are in the pay and under the supervision of the State ; you are the head of an association, you are liable to legal penalties."

Notwithstanding the able and eloquent speech of M. Trivier's counsel, M. Trivier was sentenced to pay a fine, and to abstain from preaching at St. Maurice. M. Trivier appealed to the Court of Nunerre, and the same proceedings took place at the bar of that tribunal. The public prosecutor bitterly inveighed against the inhabitants of St. Maurice. "It is a remnant," he said, "of the Saturnalia of 1848; it is a proof that the spirit of disorder is not yet extinct." It is now a fashionable topic, with the placemen, to inveigh against the Revolutionists of 1848; those who had hailed it in the most enthusiastic manner, now are very bitter against it. The public prosecutor inveighed also against M. Trivier, asserting that his change of religion was a scandal, and that, not being in the pay of the State, he could not announce the Gospel. The Court of Nunerre confirmed the decision of the Tribunal of Sens, maintaining that the religious meetings were to be placed on an equal footing with any other meeting; that the articles (291, 294) of the penal code will be applied to them, and that the four established worships had alone a right to be performed in France. M. Trivier has appealed to the Supreme Court, (*la cour de cassation*,) and if that tribunal maintains the same doctrines and absolutely denies the rights of religious liberty, then it will be proper to remember that God must be obeyed rather than men.

If these doctrines should prevail, the interdiction would not fall merely on religious meetings, but even on family worship. There is a law enacting that an association may be prohibited, even when it is divided into smaller portions. The small family meetings may be assimilated to larger meetings, and treated share-and-share alike with them. In the small villages it will be very easy to discover those small family meetings, and the people will be obliged to hold their religious meetings in the woods.

Legal prosecutions are being carried on against two agents more, at Mamers and at Fouqueure. We will give an account of them when the Court shall have pronounced sentence.

These particular facts are hurrying the general question to a conclusion. They are, like the sword of Democles, threatening the most precious of our liberties. But if the right be denied, the duty will ever subsist; that duty so strongly urged by St. Paul, when he said, "Woe is unto me, if I preach not the Gospel!" Let then our friends aid us to engage in that struggle, to wage that holy warfare. If we shall be obliged to hide ourselves in order to adore God in liberty, if we are obliged to perform our worship in the wilderness, our forefathers have pointed the way, and we shall find it again, by the help of God's grace.

IRELAND—MAYNOOTH, No. 3.

FROM REV. ALEXANDER KING.

The establishment of Maynooth College had been recommended to the Lord-Lieutenant of Ireland by the Duke of Portland while he was Secretary of Foreign Affairs; besides which, it is said that to the influence and arguments of Mr. Fox and Mr. Burke, the British public are indebted for the carrying out of the measure—that Mr. Pitt was obliged to grant it against his judgment and inclination. In order professedly to enable him to come to a right understanding of the real tenets of the Romish religion, and to see how far he might go in repealing the penal statutes against Roman Catholics, Mr. Pitt, in the year 1788, had submitted the three following queries, drawn up by a Roman Catholic barrister, to the heads of six foreign universities:—

“1st. Has the Pope or Cardinals, or any body of men, or any individual of the Church of Rome, any civil authority, power, jurisdiction, or pre-eminence whatsoever within the realm of England?

“2nd. Can the Pope or Cardinals, or any body of men, or any individual of the Church of Rome, absolve or dispense His Majesty’s subjects from their oath of allegiance, upon any pretence whatsoever?

“3rd. Is there any principle in the tenets of the Catholic Faith by which Catholics are justified in not keeping faith with heretics, or other persons differing from them in religious opinions in any transaction, either of a public or private nature?”

To each of these queries, as might naturally be expected, from each and all of the universities referred to, the British minister received a direct and unqualified negative. The following is a direct synopsis of their reply.

“1st. The Pope, or Cardinals, or any body of men, or any individual of the Church of Rome has not any civil authority, power, jurisdiction or pre-eminence whatever within the realm of England.

“2nd. That the Pope, or Cardinals, or any body of men, or any individual of the Church of Rome *cannot* absolve or dispense His Majesty’s subjects from their oath of allegiance upon any pretext whatever.

“3rd. That there is no principle in the Catholic faith, by which Catholics are justified in not keeping faith with heretics, or persons differing from them in religious opinions, whether of a public or a private nature.”

On these replies the Prime Minister based the weight of his arguments in admitting the Romish claims. He was probably, at the time, fully aware that two of the Universities referred to had on former occasions given opinions directly the reverse of what they then stated. On the issuing of the Bull by Pope Clement VIII. against Queen Elizabeth, the Universities of Salamanca and Valladolid both decreed, “That since the Earl

of Tyrone had undertaken the war against the Queen, for the sake of religion, and with the Pope's approbation, it was as meritorious to aid him against the heretics, as to fight against the Turks, and that it was a mortal sin to aid the heretics in any way against him, and that those who do so could neither have absolution nor salvation." Also, that the University of Alcalá, on the ground that faith was not to be kept with heretics, and that it was lawful to extirpate them, defended the conduct of the Council of Constance, in consigning John Huss to the flames, although he had at the time of his arrest the letter of the Emperor Sigismund, granting him safe conduct to the place to which he was travelling. The reason assigned being, that inasmuch as the civil power was subordinate to the Church, the letter of the Emperor was null and void.

Mr. Pitt had evidence on the same points nearer home.

The Roman Catholics of England in 1789 had maintained that "the Church has a right to interfere with the civil independence, the civil sovereignty, the civil constitution, and the civil government of this realm."

The Rev. Charles Plowden, a Romish Priest residing at Bristol, in a tract published in London in 1790, "On the Modern Infallibility of the Pope," stated distinctly that "the General Councils are infallible, and that all Roman Catholics must implicitly adhere to them,"—while Mr. Francis Plowden, the Roman Catholic historian, and one of their staunchest advocates, in his "Case Stated," published in London in the year 1791, reiterated the assertion, affirming such to be actually the fact; the entire being authenticated by Dr. Milner, the Romish Vicar Apostolic, in page 97 of his Ecclesiastical Democracy, also published in London in 1798. In this he tells his readers that the "Fourth Lateran Council is called the great Council." In addition to all these authorities there was also the celebrated Pastoral of the Rev. Dr. Troy, Roman Catholic Archbishop of Dublin, published in 1793, in which the same views are distinctly set forth, and mention made in particular of the Fourth Lateran Council as being infallible; in this document he also stated distinctly that "the religious opinions of Catholics being unchangeable, are applicable at all times:" and he further told the Irish people that they "were implicitly bound to adhere to the decrees of the General Councils of their Church," these decrees being held by the most eminent divines as of equal authority with the Holy Scriptures, the following are his words:

"The Church is infallible in her doctrinal decisions and canons on all points of faith and morals, and all Catholics are obliged to adhere implicitly to all decrees and canons which the Church, assembled in General Council, declares and decrees, and which the Pope has affirmed." "It is the fundamental article of faith that the Pope or Bishop of Rome is successor to St. Peter, Prince of Apostles, and that in the See he enjoys, by Divine right, a Spiritual and ecclesiastical supremacy, not only of honor and rank, but of

real jurisdiction and authority in the universal Church." "Roman Catholics," he goes on to say, "conceive this point as clearly established in the Scriptures, and by the constant tradition of the Fathers in every age, as it is by the express decrees of the General Councils."

Indeed nothing could be more strongly put than the cases given at the time by Romish writers in England and Ireland; they all agree in opinion that "nothing but the authority that has enacted, can annul" any of the decrees or canons, and that "that power never having annulled the decrees referred to, all Roman Catholics are obliged implicitly to adhere to them." Mr. F. Plowden, to whom we have alluded, expressly averred, that "if any one asserts that the modern Catholics, who are the object of the late bounty of Parliament, differ in one iota from their ancestors, he either deceives himself or wishes to deceive others. *Semper eadem* is more emphatically descriptive of our religion than of our jurisprudence."

These appear to be plain and unambiguous statements; but there were counter statements.

"It is evident that the Church of Rome had all along played a double game with the British Minister. Although she led him to believe the contrary, she had never rescinded one single law against Protestants or heretics. Indeed so far did she carry this system of dissimulation, that a small prayer-book or manual was published in Dublin, in which various questions were put and answers given, from which it would appear that the Romanists of the day repudiated the persecuting tenets of former ages, as well as their belief in the infallibility of the Pope and the doctrine that faith was not to be kept with heretics; and Sir Henry (then Mr.) Purnell, to maintain his position in favor of the Roman Catholic claims, read several extracts from it in his place in Parliament. At the very moment this was done, however, and while the most solemn engagements were entered into with our Protestant Government, a rescript was sent over from Rome by the Prefect of the Propaganda, addressed to the four archbishops and seven bishops as Trustees of Maynooth, directing them to prepare for the use of the priests and students in the seminary, a code of morals and theological discipline selected from the works of St. Augustine and Thomas Aquinas, which contain ultra-montane principles, stating distinctly that every baptized man, woman, and child, is bound to obey the Pope, even in opposition to the commands of their lawful sovereign; that any one not submitting to this rule must be considered as a heretic, and deserter from the Bishop of Rome, and be punished accordingly."

These things account for the opposition which was given by many to the establishment of the college. But the contracting parties had their own views to promote. The English and Irish priests in France, in the course of the French Revolution, had lost not only all the property which they had in

the various colleges in that country, but were themselves driven from it, with little hope of being allowed to go back; and in the spirit which has ever characterized them, the Jesuits endeavored to turn the spread of revolutionary principles to their own account, and unfortunately succeeded but too well in their efforts.

From the state of public feeling, not only in France and in various parts of the Continent, but in Great Britain, with regard to the Romish religion, the Romish prelates were at that moment trembling for their own safety. Having seen the effects of the revolution in France, they greatly feared lest the contagion of these excesses should spread into Ireland, and they themselves might be the sufferers; and therefore determined, if possible, to strengthen their interest in that country by the establishment of a seminary in which priests could be trained for the future support of the Papacy, according to their own wishes and dictates, and independent of the better classes of the people; and they took advantage of the peculiar state of affairs in France and elsewhere, to obtain their object.

The Premier, believed they were sincere in their professions of loyalty and attachment to the British crown, and was prevailed upon to sanction the plan they had laid down. His dread of the introduction of revolutionary and anti-monarchical principles into the country, and the necessity which at the moment existed of keeping on good terms with the Pope, appear to have decided him upon granting the required measure. Its promoters represented to him that it was to prevent an evil influence being exerted by foreign students on the people of Ireland, they wished to be allowed to erect colleges for themselves in the country; and by these arguments they finally succeeded in placing the institution of Maynooth on the funds of the country, as a Government establishment. Here it may be proper to remark that while the priests and prelates were laboring for the establishment of this institution, petitions were sent in from a numerous portion of the more respectable classes of Roman Catholics against it. The following extract will show their spirit:—

“A Petition of His Majesty's Catholic Subjects of Ireland, whose names are thereunto subscribed, on behalf of themselves and others.

“That the Petitioners having in common with the rest of their brethren, the Catholics of Ireland, received as one of the most important and acceptable benefits bestowed on them by His Majesty and the legislature, the permission of having their youth educated along with the Protestant youth of the kingdom, in the University of Dublin; and experience having demonstrated the wisdom and utility of that permission, Petitioners see, with deep concern, the principle of separation and exclusion, then as they hoped for ever set aside, now likely to be revived and re-enacted.

“That the exclusion of persons professing the Protestant religion, appears to the Petitioners to be highly inexpedient, inasmuch as it tends to perpetuate

that line of separation between His Majesty's subjects of different religions, which the Petitioners do humbly conceive it is the interest of the country to obliterate; and the Petitioners submit, that if the youth of both religions were instructed together in those branches of classical education, with an examination for all, their peculiar tenets would, in all probability, be no hindrance at length to a friendly and liberal intercourse through life."

In the petition it is further observed, that "it might in future be converted into a corrupt and ruinous system of advancing private interests and supporting local connections."

Writing on this subject, in the year 1805, Mr. Theobald McKenna, a respectable Roman Catholic barrister observed:—

"It is certain that no man will think of paying for his son, if it be held out that persons who offer for the Church are to be educated gratis; neither will persons, who can afford to pay, destine their children for that condition, if they perceive that men of no peculiar recommendation are brought up free of expense, and start with equal advantage. One of the principles I endeavor to impress is, that Catholics of circumstance should be led to give their sons to the Church."

From the foregoing it is apparent that many of the Roman Catholic gentry opposed the establishment of Maynooth, as a seminary in which young men intended for the priesthood, would be educated gratis, at the public expense. It also appears that during subsequent debates on the question in Parliament, several members objected to the grant on similar grounds; Mr. Percival and others, saying, that it would prevent the sons of gentlemen being sent to Trinity College. Mr. Grattan expressed his most ardent desire, that Roman Catholics and Protestants should be educated together in Trinity College; and Mr. Wyse stated his conviction that if Trinity College were opened up to the Roman Catholic youth, there would be sufficient ground for discontinuing the grant.

LAMARTINE ON THE RELIGION OF REVOLUTIONARY MEN.

I KNOW—I sigh when I think of it—that hitherto the French people have been the least religious of all the nations of Europe. Is it because the idea of God—which arises from all the evidences of Nature, and from the depths of reflection, being the profoundest and weightiest idea of which human intelligence is capable—and the French mind being the most rapid, but the most superficial, the lightest, the most unreflective of all European races—this mind has not the force and severity necessary to carry far and long the greatest conception of the human understanding?

Is it because our governments have always taken upon themselves to

think for us, to believe for us, and to pray for us? Is it because we are and have been a military people, a soldier-nation, led by kings, heroes, ambitious men, from battle-field to battle-field, making conquests, and never keeping them, ravaging, dazzling, charming and corrupting Europe; and bringing home the manners, vices, bravery, lightness, and impiety of the camp to the fireside of the people?

I know not, but certain it is that the nation has an immense progress to make in serious thought if she wishes to remain free. If we look at the characters, compared as regards religious sentiment, of the great nations of Europe, America, even Asia, the advantage is not for us. The great men of other countries live and die on the scene of history, looking up to heaven; our great men appear to live and die, forgetting completely the only idea for which it is worth living and dying—they live and die looking at the spectator, or, at most, at posterity.

Open the history of America, the history of England, and the history of France; read the great lives, the great deaths, the great martyrdoms, the great words at the hour when the ruling thought of life reveals itself in the last words of the dying—and compare.

Washington and Franklin fought, spoke, suffered, ascended, and descended in their political life of popularity, in the ingratitude of glory, in the contempt of their fellow-citizens—always in the name of God for whom they acted; and the liberator of America died, confiding to God the liberty of the people and his own soul.

Sidney, the noble martyr of a patriotism, guilty of nothing but impatience, and who died to expiate his country's dream of liberty, said to his jailor—"I rejoice that I die innocent toward the king, but a victim, resigned to the King on high, to whom all life is due."

The Republicans of Cromwell only sought the way of God, even in the blood of battles. Their politics were their faith—their reign a prayer—their death a psalm. One hears, sees, feels, that God was in all the movements of these great people.

But cross the sea, traverse La Manche, come to our time, open our annals, and listen to the last words of the great political actors of the drama of our liberty. One would think that God was eclipsed from the soul, that his name was unknown in the language. History will have the air of an atheist when she recounts to posterity these annihilations, rather than deaths, of celebrated men in the greatest year of France! The victims only have a God; the tribunes and lictors have none.

Look at Mirabeau on the bed of death—"Crown me with flowers," said he; "intoxicate me with perfumes. Let me die to the sound of delicious music." Not a word of God, or of his soul. Sensual philosopher, he desired only supreme sensualism, a last voluptuousness in his agony. Contemplate

Madame Roland, the strong-hearted woman of the Revolution, on the cart that conveyed her to death. She looked contemptuously on the besotted people who killed their prophets and sibyls. Not a glance toward heaven! Only one word for the earth she was quitting—"O Liberty!"

Approach the dingy door of the Girondins. Their last night is a banquet; the only hymn, the Marseillaise!

Follow Camille Desmoulins to his execution. A cool and indecent pleasantry at the trial, and a long impression on the road to the guillotine, were the last two thoughts of this dying man on his way to the last tribunal.

Hear Danton on the platform of the scaffold, at the distance of a line from God and eternity: "I have had a good time of it; let me go to sleep." Then to the executioner: "You will show my head to the people—it is worth the trouble!" His faith, annihilation; his last sigh, vanity. Behold the Frenchmen of this latter age!

What must one think of the religious sentiment of a free people whose great figures seem thus to march in procession to annihilation, and to whom that terrible minister—death—*itself*, recalls neither the threatnings nor promises of God.

The republic of these men, without a God, has quickly been stranded. The liberty, won by so much heroism and so much genius, has not found in France a conscience to shelter it, a God to avenge it, a people to defend it against that atheism which has been called glory. All ended in a soldier and some apostate republicans travestied into courtiers. An atheistic republicanism cannot be heroic. When you terrify it, it bends; when you would buy it, it sells itself. It would be very foolish to immolate itself. Who would take any heed? The people ungrateful, and God non-existent. So finish atheistic revolutions!

Bien Publique.

THE NEW REFORMATION IN IRELAND.

FOR THE AMERICAN AND FOREIGN CHRISTIAN UNION.

The day of hope has dawned upon this unhappy land, with joy we record it, while we earnestly trust that the sun of prosperity and happiness is about to shine brightly over her green and fertile isle.

It is even so. Many causes are concurring to bring improvement, comfort, and prosperous enterprise to her people. But, as Protestants, we hail the still brighter sign that Ireland is returning again to her *early faith*—to the doctrine of the Apostles and Martyrs.

By thousands and tens of thousands, as we learn, her people are breaking off the yoke of Rome; and soon, we hope, will enjoy the faith, the enlightenment, and the prosperity of a Protestant nation.

With delight would we see her ardent, kind-hearted people, thus upraised ;
and their own green isle become, in the truest sense,

“ Great, glorious, free,
“ First flower of the earth, and first gem of the sea.”

Already, indeed the power of Rome is weakened, and out of a population of six millions and a half, nearly *one third* is Protestant, so that Ireland can no longer be called a Roman Catholic country.

Are these interesting statements really so? perhaps some of our Roman Catholic or other fellow citizens may inquire, not aware of what has been going on, or not having inquired much into Ireland's ancient history, especially as Protestants view it :

1. Was Ireland once blessed with a purer faith ?
2. How did she become Roman Catholic ?
3. Is she now returning to the primitive faith ?

Yes even so, we answer. Let facts and history, calmly and quietly speak, and that is the answer they give.

IRELAND'S EARLY FAITH AND LEARNING.

The first introduction of Christianity into Ireland is involved in obscurity. The labors of St. Patrick however, seem to have been greatly blessed, and to this day he is looked upon as the Apostle of Ireland.

He was born near Dumbarton, in Scotland. When a young man he was carried captive into Ireland, and there learned the language and customs of the country. Afterwards being taken to France by pirates, he thence returned to Ireland to labor among the people, and died there, in the year 460. (See Fleury 26, 13 Milner Cent. v.)

It is needless to say that Ireland was not *then* “ Roman Catholic.” For indeed the Church of Rome herself was not yet so. Her additions, or corruptions of the faith, as Protestants deem them, were then scarcely begun. Her creed was then the same with that of the whole Christian Church ; the creed of the Nicene Fathers, as compiled in the Council of Nice, A.D. 325, confirmed by the Council of Ephesus, as also by the Council of Chalcedon, in A.D. 451, and is the creed of the Protestant churches at this day. It is the *additions* made to the creed, in after ages, by Rome, that Protestants reject as *erroneous and contrary to Scripture*, and it is in these *additions*, which may be seen in the creed of Pope Pius IV. following after the Nicene creed, that Rome now differs from Protestants and from the early Christian Church.

In the days of St. Patrick, Rome, like the church of other great cities, was counted as one of the churches, a local member of the General Church, with her own bishop.

But the form of Christianity in Britain and Ireland, so far from being like Rome's, resembled that of the *Eastern Church*, from which it was probably derived. For they adopted not the Roman, but the *Eastern tonsure*, the Eastern time of celebrating Easter, their mode of baptism, and rejected the celibacy of the clergy.

The constitution, also, of the Irish Church was completely at variance with that of Rome. Every parish had its own bishop, and they paid no obedience to any foreign head.

St. Jerome assails the whole Irish nation for their supposed *heresy*, and the Irish, according to Baronius, attributed the calamities of Italy to the "fatal *heresy* of the Papacy," (see Neander's History and Taylor's History of Ireland, in "Harper's Library" page 30.) Such mutual charges of heresy, at different times, prove, at least, that they were separate Churches, differing in doctrine.

When the *Pagan Saxons* invaded England and afflicted the British churches, many of their clergy and flocks fled into Ireland, and received there a generous asylum.

Such a horror was then spread of the Saxon violence, that to this day the Irish call their invaders by the odious name of *Saxons*; forgetting that their English conquerors were *Normans*, under the Norman king, Henry II. of England.

During the 6th, 7th, and 8th centuries, Ireland was, proverbially, the seat of piety and learning. Marianus Scotus, in his chronicles, says, in regard to the 7th century: "Ireland was filled with saints; their schools were renowned for ages."

The Britons, Scots and Irish, sent out many Missionaries to the Northern parts of Europe, then in the darkness of idolatry. The labors of Columbanus are the boast of the Irish nation; and to this day there rests a solemn sacredness amid the ruins of their Monastery of Iona.

Gregory I., Bishop or Pope of Rome, about the year 595, sent Augustine and other Missionaries to convert the Pagan Saxons of England, and with much success. Augustine's successor, Laurentius, was anxious to get the Irish and the Primitive British Churches brought to conformity with the Church of Rome. But he could not prevail on either of them to enter into his views; indeed, he complains of one of the Irish bishops refusing to eat at the same table with him. Such refusals, "says an old Welsh Chronicle preserved at Cambridge, were because the Saxons as taught by Augustine, "corrupted with superstition, images, and idolatry, the true religion of Christ." And the venerable Bede declares, that in his days (about the year 730) the greater part of the British churches remained distinguished from the Roman English. (See Neander, Milner, p. 419, and Barnes on Rev. p. 317.)

It would be unjust, however, to Augustine and the Church of Rome, in

his days, to suppose that they then held all the erroneous doctrines which we believe her now to hold. Gregory I. "with all his superstitious," was a pious, laborious, and devoted man; holding, amid incipient and advancing errors, much of the true spirit of the Gospel. Milner passes a high eulogium on him, as worthily named the Great, to which we refer with pleasure. Nor had Rome, then, extended her power over the nations of Europe, as she afterwards did. Gregory, indeed, so far from pretending to such dominion, denounced him who should claim the title of "UNIVERSAL BISHOP," (which John, Bishop of Constantinople, had assumed,) as the *forerunner of Anti-Christ*. "Far from Christians," said he, "be this blasphemous name, by which all honor is taken from other priests, while it is *foolishly arrogated by one*." "I cannot," says Milner, "persuade myself to call 'Gregory' Pope. He pretended not to anything like infallibility, nor did he ever attempt anything like a secular domination."—(Cent. vi. chap. viii.)

Yet alas, his successor, Boniface III. sought and obtained this very title of "Universal Bishop" from the tyrant Emperor Phocas.—(Dowling, page 55, 253.)

When, in the year 831, the Monk Paschassus advocated the "new error" or doctrine of transubstantiation, it excited the astonishment of many; and foremost against it, the Archbishop of Mentz opposed this "error with all his might." Charles the Bald, King of France, ordered the famous Bertram and *Johannes Scotus of Ireland*, to explain the true doctrine. Scotus maintained that the bread and wine were the *signs* and *symbols* of the *absent* body of Christ.—(Dowling, 194.)

The invasion and conquest of Ireland by the Danes, in the ninth century, brought great calamities on the Irish Church. And, though the invaders were overthrown and their power confined to the sea ports, especially in the year 1014, after the famous battle of Clontarf, by the celebrated Brian Boiromhe, yet the seats of learning were destroyed and the students scattered, while the monasteries were seized by ambitious laymen.

II. HOW DID IRELAND BECOME ROMAN CATHOLIC?

The Danes in Ireland, instructed in Christianity by the Saxon clergy of England, were favorable to the Romish Church.

When the Normans, (who were descendants of Danes,) under William the Conqueror and the benediction of the Pope, invaded and conquered England, the event was hailed by the Danes of Ireland, who then also took the name of Normans. Breaking off connection from the Irish primitive Church, they received ordination from Lanfranc, the Norman Archbishop of Canterbury, and thus took the first step in Ireland's submission to the Church of Rome. For thus submitting to the jurisdiction of a foreigner, they com-

plained of having incurred the dislike of the Irish bishops.—(Taylor, p. 39.)

But in the year 1156 Pope Adrian III. was enabled still further to advance his power in Ireland. By agreement with Henry II. of England, who had applied to him, he issued a Bull in which he advised and exhorted Henry to invade and reduce Ireland; Henry, in return, began to bring that country under the dominion of Rome and compel the payment of a penny, yearly, for every house, to the Pope. This was called Peter's pence.—(See Hume's History and Taylor's, page 40.)

Thus was Ireland gifted or sold to England by the Pope, (and her independence overthrown,) under his claim to have dominion over all kingdoms and peoples, to dispose of them and their liberties at his pleasure. But the blessed Jesus declared, "My kingdom is not of this world."—(John, xviii. 36.)

From this period, and during four hundred years, till the great Reformation, every attempt of the Irish to regain their independence was placed under *ban* and *excommunication*, not only as rebellion against England, but against the authority and power of the Pope.

The people groaned also, under the claim of *tithes*, which had not existed in the early days of her piety and poverty, and often refused to pay them.—(Taylor, page 79.)

Thus was Ireland *given* to England, and brought under two-fold subjection, for Henry came over, professedly, not to conquer, but to take possession of Ireland, as the gift of the Pope.

And thus was the primitive and free *Church of Ireland* broken down, and the people brought under control of the Church of Rome.

Internal divisions and strifes, among the Irish chieftains and kings, had prevailed long before, making the conquest more easy, some even inviting it. But these fierce strifes and internal contests still continued, with rebellions also; and, for centuries, alas, Ireland's history has been a sad and painful story of conflict, war and strife; and bitterness and misery.

For four hundred years, as we have explained, the Church of Rome and the English Government supported each other. But when the latter became Protestant, the Romish Church was its bitter opponent.—(Taylor, 130, 148.)

And though, in the reign of Elizabeth, seventeen out of the nineteen Irish bishops renounced Romanism, and thus retained their sees and their livings; yet few of the inferior clergy, or the people, were either conciliated or consulted. Living on terms of familiar intercourse, they shared in each others' prejudices and sufferings, and whenever the priests were put out of their cures, and the tithes given to strangers, a warm hearted people clung to their priests.

And thus were they led, by their very sympathies, to uphold a religious system which their forefathers had strenuously resented when introduced by the English.—(Taylor, page 159, 160.)

And so, after Elizabeth's time, the people became more devoted to the Romish system than ever; and thus was fostered that intense hatred of England, which to this day astounds us by its unchristain bitterness, even while we seek not to defend the ambition and wrongs inflicted by England. And thus too they still revere the Popes, who were, to some extent, promoters of their calamities.

Believing that the domination and influence of Rome is essentially injurious to every country where it obtains sway, we cannot but count it a great misfortune for Ireland, that the very warm-heartedness and kindness of her people, should thus have led them to the support of a system which we believe to have fettered their minds, in the course of ages, and deadened and repressed much of their energies.

We look to other countries where it has had free scope for its developments, and do we not see similar results? Behold the condition of Italy and Austria, full of prisoners and dungeons. Look at Spain, Portugal, Mexico, compared with the United States, or with Protestant Holland, Switzerland, England and Scotland. In those Protestant lands, prosperity, learning, liberty, and active industry flourish. It is the same in Ulster, the Protestant portion of Ireland. But, in those nations which have submitted to the domination and influence of Rome, are not, (by general admission,) liberty and prosperity unknown? Are not the people sunk and fettered, shorn of their energies, because deprived of their civil and religious liberty?

Why else is such the result in those fine and fertile countries? Do we seek to reproach Roman Catholics for this? No, but we deeply regret to see it; and believing that we have pointed out the prominent cause, we would earnestly desire their enfranchisement and happiness.

THE NEW REFORMATION IN IRELAND.

"The West of Ireland is deserting the ancient fold." "It is true that the altars of the Catholic Church have been deserted by thousands, born and baptized in the ancient faith of Ireland."—Dublin Nation, Roman Catholic newspaper.

To the movement thus admitted and described by the Roman Catholic newspapers, the name of *Reformation* has been applied. Ireland has suffered long. We trust there are many blessings in store for her, and among the chief, religious blessings.*

* For much of the information of which we give a brief outline, we are indebted to the "Irish Church Missions" Reports and Sketch by their Secretary, to January, 1852, kindly shown us.

The translation of the Holy Scriptures into their own loved Irish language, by the pious and gentle Bishop Bedell, had not been without some fruits among the Irish people; and the labors of the Society for teaching the Scriptures, in the same language, had for years been blessed to their good.

The agitations of O'Connell, also, had led the people to think and reason for themselves; and the temperance movement had, in this respect, also a most beneficial effect.

But the favorable influence of these was much strengthened by the circumstances of the awful famine of 1846. "The failure of the attempted miracles of the priests in curing or arresting the potato disease, by sprinkling holy water and salt on the stalks, considerably weakened the reliance of the people upon them." Their conduct, also, in the distribution of the funds sent by the British Government for their relief, (\$50,000,000 in all,) and their exacting dues frequently out of the relief money, or refusing rites in many cases, without the payment of money, (so that "hundreds died unanointed and unshrived,") "alienated the affections of the people, and turned them towards the Protestant clergy." They, supplied by English bounty, and with much self-sacrifice, in many instances reducing their own families to poverty, exerted themselves to relieve the destitute and sick in that awful calamity. A warm-hearted and grateful people appreciated the disinterested kindness, and more readily listened to the offer of Scriptural instruction.

Previous to this period, the pious and active Dallas, Rector of Woniton, in England, who had visited Ireland in 1841, and been deeply impressed with the sad darkness, error and superstition, which appeared among the people, (of which the "Sketch," page 9, gives a most deplorable account,) had been earnestly planning the means of their deliverance.

By 1845 he had arranged for the sending of messengers with Tracts, to visit the various districts of Ireland. These produced a great effect; and it was soon seen that the country was ready for greater Missionary effort, and promised much success.

In 1846 a special fund was raised for this purpose, and, by assisting the various Societies already in operation, produced much good, especially in West Galway.

But in 1849, so important and promising was the prospect, that the "Special Fund Committee" was organized into "The Society for Irish Church Missions to the Roman Catholics," the Duke of Manchester president. They resolved to maintain *Missionaries, Scripture readers* and teachers of their own, to organize new congregations of converts, and generally prosecute the good work for the salvation of souls.

The Reformation rapidly spread; new Missionaries were required and sent; new school-houses and churches erected.

In the district of West Galway, where in 1840 not 500 Protestants were

to be found, there were in May, 1852, nearly 6,000 converts attending church services; while 3,500 children were taught in the Bible Schools. Eight new churches were also about to be erected, in the same district, for the accommodation of the converts.

In Dublin also, in Connemara, in Galway, Carlow, Portarlington, Enniscorthy, Tuam, Kilkenny, Drogheda, and other places, the missions and schools are active and prosperous. In two years, more than 30,000 converts have been ascertained, who have cast off the errors of Rome for "the glad tidings of a full and free salvation, without money, and without price, through the finished work of Jesus our Saviour and Substitute."

"But the extent of the Lord's work," says a converted Roman Catholic priest, "cannot be judged of by the numbers who openly renounce Romanism. A good criterion is found in the numbers who now absent themselves from the confessional and mass. At the last station of confessions there were but three persons at Ballyconree, twelve at Streamstown, and about the same at others; and their chapels they acknowledged to be empty." "The thousands of children now attending the schools, are so many little missionaries, reading the Word of God to their parents and relatives." For it is the reading of the Holy Scriptures that is, under God, the great agent in this work.

"What is it to believe in Christ?" was the question put to a little girl in Barratrough school.

"It is the Spirit of God moving the soul to lean on Jesus, and trust in him for salvation," was her beautiful reply.

Some converts have died in Christ, refusing to the last to send for the priest, saying, "they have a Great High Priest in Heaven, able and willing to intercede for them," even Jesus, as St. Paul tells us. Heb. vii. 25, ix. 24.

"How sweetly sinks the good to rest,

"Who dies in Jesus, and is blest?"

Others, afraid to proclaim openly, their conversion in Ireland, do so when they come out to our free land, and are away from the power of the priests.

But it is not only the blessing of returning to the true faith of the Apostles that is thus gained. "The converts are intelligent, peaceable, industrious, keeping holy the Sabbath day: and instead of joining others, who after mass, drink, play, or fight, they remain at home after church, reading and learning with their families." "At Castlekaski, where a few years ago, there were not half a dozen Protestants, (but where now is a large congregation,) out of the hundreds of converts, *there has not been one convicted of crime for three years.*" Happy fruits of piety and peace! May they everywhere abound.

"None that know the power and tyranny" of some of the priests will

need to be told how severely the converts are persecuted, and denounced, and cursed from the altars. They are called "jumpers" "soupers," and other opprobrious names, and the people forbidden to speak to them, or give them food, or work. The following is attributed to a priest in Bala :—

"There are Bible readers going among you with corrupt Bibles and filthy Tracts. But don't listen to them, or allow them to enter your houses. If I find any of you send your children to their school, I will denounce you from the altar. I will go there this week with a whip, and I will flog the Catholic children to their own doors. If I find any one gives work to any one who gives Bible readers lodgings, I will curse them."

"The curse of a mother's broken heart be upon you! May Almighty God scald your heart in your dying bed, and command your soul to the lowest pit of hell." These are the concluding words of a Romish bishop in Dublin, to a young convert, formerly student for the Romish priesthood in Thurles College. But he replied, "The Apostolic precept says, 'Bless and curse not.' 'You have cursed me; I bless you.'" Sketch, p. 36.

Does the reader doubt which of them had the Spirit of Christ? Listen then to His blessed words: "Love your enemies; bless them that curse you; do good to them that hate you, and pray for them that spitefully use you and persecute you." Matthew, v. 44. And St. Peter says: "Love as brethren." "Be pitiful—be courteous—not rendering evil for evil, or railing for railing, but contrarywise blessing." I Pet. iii. 8.

But amid all these persecutions by priests and people, who thus deny to others the liberty they claim for themselves—freedom to worship God according to their conscience—the good work goes forward.

"Converts multiply," says the Irish Society's Report. "The spirit of inquiry spreads more and more among Roman Catholics. The power of the priests is declining; their curses and threats are comparatively disregarded; and countless thousands are resolved, at all cost, to read and hear the Gospel of God's Word, which has been so long kept from them. Every week brings intelligence of new openings and fresh appeals for further spiritual aid."

In Dublin the inquiry meetings are crowded, and the lectures attended to overflowing.

The streets are often placarded with hand-bills which excite attention, and awaken thought among the people. Many read them and have been blessed. Controversial lectures and schools, or controversial classes for inquiries, often crowded to excess.

The following is a specimen of the hand-bills:—

A VITAL QUESTION—"From how much sin are true believers cleansed by the blood of Christ?"

ANSWER—"FROM ALL SIN." For St. John saith: "The blood of Jesus Christ, God's Son, cleanseth us from all sin." I John, i. 7. Douay Bible.

"If so, what need of purgatory, penances, absolutions, indulgences, extreme unction, mass, sacrifices, &c. &c.?"

Already, the Irish Church Mission Society have 342 agents, including missionaries, Scripture readers, teachers, &c.

The Irish Education Society, for education and religious instruction in Irish, have—

86 Missionaries.

240 Scripture Readers, &c. for Converts' children.

620 Teachers, and

30,000 Pupils under instruction.

Besides these, the Irish and Scottish Churches and others have flourishing schools and missions, blessed with most remarkable success.

For a while it was the custom of many to *deny* all this progress, or pretend that the converts were *bribed*; but now the Roman Catholic newspapers themselves admit the truth, and deplore it. Listen to them.

The Dublin Tablet of 8th November, 1851, says:—

"We repeat, it is not Tuam, nor Cashel, nor Armagh, that are the chief seats of successful proselytism, but this very city in which we live."

"We learn from unquestionable authority that the success of the proselytisers in almost every part of the country, and, as we are told, in the metropolis, is beyond all the worst misgivings we could have dreamt of."

Dublin Evening Post, 11th Nov. 1851.

The Dublin Nation says:—"There can be no longer any question that the systematized proselytism has met with immense success in Connaught and Kerry. It is true that the altars of the Catholic Church have been deserted by thousands, born and baptized in the ancient faith of Ireland." "The West of Ireland is deserting the ancient fold." (See New-York Spectator, 15th Jan. 1853.)

Thus there is no longer room for doubt or denial of the great work going on. But it will be seen from the history that the converts, instead of *deserting*, are but *returning to the ancient fold*—the primitive faith of Ireland.

Oh, that all the honest, kind-hearted sons and daughters of Erin would but read the Letters of the Apostles, in the Holy Bible, and see for themselves that these things are so—that Rome has *corrupted* the Christian Faith, by additions which *draw away the soul from God's own loving offer of free forgiveness to every repenting, returning sinner*; and teach them to buy from her—as if the "GIFT OF GOD could be purchased with money." See Acts viii. 18, 22.

Thus discovering, they too would soon cast off her yoke and all her corruptions, returning to that liberty "wherewith Christ makes his people free," Gal. v. 1. and exulting, in the language of King David, exclaims, "Our soul

is escaped, as a bird out of the snare of the fowlers—the snare is broken and we are escaped.” Psalm 121, 7.

THE ROMISH CHURCH AND THE SECOND COMMANDMENT.

FROM THE MONTREAL WITNESS.

In further corroboration of the fact, that the Second Commandment is omitted in the Catechisms issued under the authority of the Hierarchy of the Church of Rome, I have now before me a copy of Dr. James Butler's Catechism, published at New-York, by Edward Dunnigan, 151 Fulton-street, 1846. I have seen many copies of the same Catechism published by Coyne, Dublin, (Coyne is publisher to the College of Maynooth and the Romish Hierarchy;) of which the one published in New-York is only a re-print. The title page is as follows:—"The Most Rev. Dr. James Butler's Catechism, revised, enlarged, improved, and recommended by the four Roman Catholic Archbishops of Ireland, as a General Catechism." In this Catechism, published under such high sanction, at page 20, under head Lesson XIV. on the Ten Commandments, the question is put—"Say the Ten Commandments of God," and the answer is given categorically, 1, 2, 3, &c. down to 10. I give them as they are in the Catechism:—

1. I am the Lord thy God; thou shalt not have strange God's before me, &c.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Sabbath Day.
4. Honor thy Father and thy Mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.

The Second Commandment is here, as in the Quebec Catechism, entirely omitted; and to make up the deficiency, the Tenth against covetousness is divided into *two*. It is remarkable, that with this glaring suppression of the positive command against the manufacture of images, "*bowing down to them or worshipping them*," this Catechism, with the most daring effrontery, gives the Scriptural authority, "Exodus xx." But it should be remembered that Rome may safely quote scripture to *her own* devotees, as they have no opportunity of testing the correctness of the quotations; for while she quotes,

she denies to her people the liberty to read and examine. Would to God all Roman Catholics read the Douay Bible, and examined for themselves the several texts quoted in this Catechism and other Romish works; and they would soon be convinced of the crafty handling of the Bible by the priests, in order to blind and misguide their infatuated followers.

POPISH PROGRESS.

"Archdeacon Wilberforce has just published a book in which he advocates 'the real presence,' maintains the Lord's Supper to be a sacrifice, and argues that this sacrifice ought to be offered daily. Here we have the Roman Mass in all its leading features. Now, in the House of Commons, the Archdeacon can find no standing-place for such a theory; but give him a Convocation, and he will try hard to bring in, bit by bit, all the points of his system."

The above given paragraph is from the *London Record*. It is just so; *Poper*y, like all other forms of error, creeps in by stealth, and "bit by bit." We may depend on it however, that the fountain of all error and heresy is to be found in an *unrenewed heart*. "*Incline our hearts unto wisdom*," is a prayer to be daily made; and "*the fear of the Lord is the beginning of wisdom*," not only its beginning, but its *principal part*, as the expression means in the original.

GUARD YOUR LIBERTIES.

"*If the Liberties of the American People are ever destroyed, it will be by Roman Priests.*"

GEN. LAFAYETTE.

The inquiry has been repeatedly made, on what authority is this remark of *General Lafayette* made. The following answer is given on the ninth page of the preface to the *Confessions of a French Roman Catholic Priest*, published in the year 1837 by J. S. Taylor, of New-York.

"It may not be amiss to state, that the declaration of Lafayette, in the motto in question, was repeated by him to more than one American. The very last interview which I had with Lafayette, on the morning of my departure from Paris, full of his usual concern for America, he made the same warning; and in a letter which I received from him but a few days after at Havre, he alluded to the whole subject, with the hope expressed that I would make known the real state of things in Europe to my countrymen; at the

same time, charging it upon me as a sacred duty, as an American, to acquaint them with the fears which were entertained by the friends of republican liberty, in regard to our country. If I have labored with any success to arouse the attention of my countrymen to the dangers foreseen by Lafayette, I owe it in a great degree to having acted in conformity to his often repeated injunctions."

SAMUEL F. B. MORSE.

New-York University, October, 1836.

Professor Morse, who is the discoverer or inventor of the Telegraph now in use, is the authority for the motto. There can be no doubt about it having been the remark of Lafayette. Every American that came into his company in late years, could not leave him without learning his anxiety. Was he ignorant of the spirit of Roman Priests?—Was he ignorant of the desires which they had to have our liberties overthrown? He spoke from knowledge. May our countrymen remember his counsel and warning, and beware of Roman Priests as they would of men who are conspiring against their Liberties.

"Liberty is the price of ceaseless
Presbyterian Banner.

VIGILANCE."

The Home Field.

From all parts of the Home Field the Reports of our missionaries, for the last month, have been encouraging.

An excellent Irish missionary, who has been stationed in the vicinity of Boston, has commenced his work among the numerous villages and towns of his district. He finds many Romanists, chiefly Irish, in those villages, and their number is constantly increasing. Having been on the ground but a few weeks, he has surveyed it with care, and commenced making his visits in a systematic manner. He is everywhere, with few exceptions, received with kindness. He details some interesting conversations held with Roman Catholics, for which we have no room.

There is one thing, however, which we are compelled to state, in regard to the Report of this brother. It is that he has found some American Protestants who have answered his inquiries about the residence of Roman Catholics whom he desired to see, somewhat in the following fashion: "Don't know; for my part I think them very good folks, and honest good workers; though they now and then, drink a little too much, still I see no harm in their way, nor in their

religion." Alas, there are too many such Protestants in our country,—who have no discriminating views on the subject of religion, and think that anything in the shape of Christianity will do, provided that those who profess it are kind neighbors, honest in their dealings, and tolerably moral in their deportment. As to heartfelt sorrow for sin and abhorrence of it, a sincere faith in Christ and his merits, as their only ground of justification and hope, and a constant striving to do the will of God, both as it relates to their duties to Him, and to their fellow men,—these are subjects about which they are profoundly ignorant. And yet these things constitute the very vitality of the Christian Religion.

The Board have two Missionaries laboring among the Irish Romanists of New Orleans. One of them reports that during the last month he visited 187 families; 108 of them for the first time. In nearly all he was permitted to read the Bible, explain the way of life, and pray with the people. In some cases, however, he was treated with rudeness, and in one or two received some personal injury. There were a few families which permitted him to speak to them on the subject of religion freely, but would not hear the reading of the Bible.

This Missionary states several things of a most encouraging nature. A sick man whom he often visited has given very pleasing evidence of having made good progress in divine knowledge. When near to death he refused to allow a priest to be sent for, or to receive extreme unction; saying that "his soul was anointed by the Spirit of God," and that he regarded the anointing of the priest as "one of the novelties of Rome." Several families bought Bibles and Tracts from the Missionary after he had conversed with them, and explained the nature of the Gospel. He had a debate with two monks, who being confounded, begged him to call upon their superior, which he did not hesitate to do, but had not succeeded in engaging that gentleman to "discuss" with him; though he hopes to do it yet. He also gives an interesting account of his "meetings," which have been held in the houses of Romanists, and well attended. He has had many interviews with an "inquiring and well-informed infidel," whom he has succeeded in inducing to read the works of Nelson, Paley, and Lardner, and of whom he has good hopes.

His colleague has been diligent in his quiet labors.

The following extracts are from the Report of an Irish Missionary in the City of New-York, who has devoted a portion of his time to the work of the Society whilst he has prosecuted his studies in the Theological Seminary. Our readers have often read notices of his labors.

"In looking over my memorandum book, I find I have made sixty-eight visits during the past month; all, excepting four, being made to Roman Catholic families. I visited fourteen families along * * * * * street, where I had not been before, and in all of which, save two, I was kindly received. The two families alluded to would neither speak a word on the subject of religion, nor take a tract out of my hands; 'Men, like me,' they said, 'should not be allowed to speak a word; we could say nothing against the holy Catholic faith,' &c. nevertheless, one woman talked on bitterly against Protestantism. One thing in particular I noticed, she said, 'she could not tell what had *got into* so many Catholics who turned Protestants after coming to this country.' She actually said, 'it was hard for this country to prosper, when so many Catholics changed their religion in it.' Towards the close I saw she took this matter exceedingly to heart, and manifested considerable feeling in regard to it.

"Finally it leaked out that her own husband was among the number of those who had bidden an eternal farewell to Popery. I attempted to put in a soft word for the poor husband, but the woman quickly silenced me, by asking me what any one could say for Protestantism, 'a religion,' said she, 'invented by Luther and Calvin.' I left, promising to call again, though not invited; but I could easily see that she had received her lesson recently from the priest.

"Visited twenty-two families along * * * * * street. Two New Testaments were taken from me by two young women; they said they were Catholics, but supposed that no Christian could object to reading the Word of God. Distributed seventy-six tracts in this street. I met several Protestant men in this street and neighborhood who were drunkards. Many of them I found opportunity of reasoning with on the wickedness of their course; they admitted the truth of all I said, but brought up the old excuses, which, you know, the drunkard has always ready at hand. Of course those men were not church members, and retain of Protestantism but the mere name, and yet, low as an American may bring himself,—vicious as his habits may be,—he never acts like even a sober-minded Papist. No, the American will quietly listen to sound reason, and not tell a man that he ought to be silenced for ever in a dungeon. I have discontinued our little prayer-meeting in * * * * * street, near the Sixth Avenue. The evenings were growing too short, and the little place itself was becoming too warm.

"Before going away, the old lady who rents the place told me I could come back and use it for the same purpose next winter. I have been enabled to get six children to attend Sabbath School, and a promise from the parents of a dozen others to let them go, so soon as they can be made ready.

"On the whole I would say, that I have met much more that was calculated to cheer than to discourage me in this work; and I fully believe that, under the Divine blessing, the end proposed by the Society will be obtained."

This young brother is spending his *vacation* of two months and more, in prosecuting the same work in some of the cities and towns of the interior.

An Irish Missionary in one of the most important of the cities in the interior of the State of New-York, reports that during the month ending on the 16th of June, he had visited 118 families, conversed with them on the subject of religion, distributed many tracts, and some copies of the Scriptures. His Sabbaths are devoted to giving instruction in a Sabbath School, established for the benefit of the children of Romanists. He is much encouraged in his work. Among other things, he reports a singular conversation which he held in the street with the Romish priest, whose signature he solicited last winter to the Memorial to Congress, on the subject of protecting Americans, when abroad, in their rights of conscience and of religious worship, and with whom he had the dialogue published in the May number of the Magazine. With the aid of some Irish compliments he succeeded in getting the priest to listen to some plain things. He intimated that his imposing German magnitude and appearance recalled to his imagination some idea of Dr. Martin Luther, the glory of the German Fatherland, but that his conduct, on the occasion referred to, had made him appreciate the Divine command to Samuel: "Look not on his countenance, nor on the height of his stature; for the Lord seeth not as man seeth." The priest said that "Luther had fire, but he had not the truth." "Not all the truth in the world," replied the Missionary, "but he had a good deal of it, and he acted up to what he knew of it. Audin, whose history your Church approves, says that if he had not gone further than attack Tetzal, and the sale of indulgences, he would have ranked with Chrysostom." The priest denied that Tetzal ever sold indulgences; but our missionary told him that it would not do to deny that, for Dr. Lingard, himself a Romish priest, had admitted the fact in his History of

England. The priest availed himself of the coming up of a lady of his acquaintance to take leave of the Missionary, and to end a conversation which was probably not very much to his taste.

Another Irish Missionary who labors in another important interior city of the State of New-York, reports that he visited seventy-five Roman Catholic families the preceding month. In many of them he was received kindly, and listened to attentively; but in many he was not well received, and in some he was received with violent abuse. He states, that a considerable number are getting their eyes open to the absurdities of Popery, and rushing into downright infidelity. Even this he thinks is better than their former bigotry and superstition. He has had some things which have greatly cheered him in his work, he found some souls who "hear the word with joy," and always bid him welcome.

The labors of our German missionaries have been attended with encouraging success.

One of them, who labors in Pittsburg and its vicinity, reports that during the preceding month he had visited forty-eight German Roman Catholic families, sold five New Testaments, and distributed thirteen copies of our German Paper among them. Whilst he met with much deplorable ignorance and superstition, he also met with some intelligent and interesting inquiries after the truth. He gives the particulars of a long debate which he had with a German priest—rather a young man—whom he was surprised to find not only ignorant of the nature of the Protestant faith, but also a believer in the ridiculous miracles which are reported as having occurred in these days in France and Italy. This Missionary preaches regularly to a congregation in one of the suburbs of Pittsburgh, and has a goodly number of Romanists among his hearers.

Our German Missionary in Newark, New Jersey, reports that he made eighty visits the preceding month, sold four Bibles, and distributed some eighty tracts. He mentions many cases of encouragement, and some of decided conversion among Romanists, and says that he has three services every Sabbath in his church, another in the week, and a prayer-meeting every Friday night. Every seat in his church is occupied Sabbath morning, and the trustees have resolved

to enlarge it, by adding nineteen feet, so as to gain twenty-seven pews. The cost will be from \$1000 to \$1100. They are going to build a lecture-room fourteen by thirty feet. "Many strangers," he adds, "attend our public services, and among them many Roman Catholics."

The German Missionary in Buffalo reports that there is now reason to hope that his meeting-house will be completed in the course of the summer. The prospect of this exerts a good influence upon his people. The Sabbath School has 169 pupils and 22 teachers. The Missionary's visits the preceding month were about 160; many of which gave him much joy, and many of them much sorrow.

The French missionaries of the Society, eight in number, are prosecuting their work quietly and successfully in the City of New-York, in Troy and its vicinity, in Vermont, in the eastern and northern parts of the State of New-York, and in Detroit.

The Missionary in Troy says that his little congregation is steadily increasing, and that he feels much encouraged. He has already distributed a good many Bibles and Testaments. He states that Mr. Bodin (a converted Romanist) is very much encouraged. "Last Sabbath he gave us a lecture on the Roman Church, in the presence of his countrymen. He took the Bible in his hands, and said, 'here is my Bible which I rejected and abused during so many years; but now it is my guide and counsellor.'"

The Board have recently appointed a second French Missionary to labor in the City of New-York and its vicinity, where are more than 15,000 French and Swiss people, many of them arrived within a few years, and who are living "as sheep without a shepherd." Many of them may well say, that "no man hath cared for our souls!" Probably no portion of the foreign population in our country has been more completely overlooked and uncared for (until the American and Foreign Christian Union was formed) than the poor French, Swiss, and Italians. Our new Missionary in New-York is just such a man as is needed for the work of searching out these people, and carrying the Gospel to them, not only in the written page, but also by his kind and simple exhortations. He is himself a converted Romanist, and seems to be an humble and zealous Christian.

In his report for the first week (for he has just begun his work) he mentions that he searched out *fifty-nine* French families, almost all of which were Roman Catholics, if anything. Twenty-five of these families he was enabled to visit "particularly," as he says, that is, he was enabled to spend some time with them. The details which he gives respecting these families enable us to form a good idea of the spiritual state of these people, about which most of our churches have no definite knowledge at all. In a few families he found the Bible, and there he always found the people well disposed! No doubt of it. In some cases he found persons who were not only well disposed, but very desirous of knowing more about the way of salvation. He was enabled to engage several to come to the French Chapel. But in most instances, he found great ignorance and superstition, or profound indifference; in these cases, he says, he had to "fight," that is to *discuss*. He blesses the Saviour for having stood by him, and enabled him to maintain His truth. This is just *the work* which must be done, in all directions throughout our happy land, wherever there is a foreign population, before we can expect to see that "righteousness which exalteth a nation" become our portion in its fullest and noblest extent.

We close the notices of the Home Field which space permits us to give this month, with the report of the humble and excellent Italian Missionary whom the Society employs in New-York, and its vicinity.

This Missionary visited thirty-seven Italian families during the month, with twenty-three of which he was permitted to pray, as well as speak to them on the way of life. Besides this, he visited a sick man in the Hospital, and went on board five Italian ships, talked with the crews, and distributed among them religious tracts. Much of his time was spent among the exiles from Italy, victims of Austrian despotism, who were brought by the Sardinian frigate, the *San Giovanni*: for several of these unfortunate men he found employment, after having had them some days in his own house. He relates many interesting facts concerning these men, which, however, we may not publish.

A part of the time, our Missionary was engaged in getting subscriptions for the Italian Chapel, which Father Gavazzi and his friends have proposed to erect. In this connection we may state that he was successful in reconciling an old man, who had beaten and

driven from his house, his son, who had gone to hear Sig. Gavazzi. Our Missionary found the boy in the street, and brought him home to the poor old bigotted, but now reconciled father, who cannot read a word. In such labors as these he employs his time. Who can read this, and not feel thankful to have the privilege of sustaining such men, who are carrying the Gospel to many "strangers" and "foreigners" among us, who would otherwise not have an opportunity to hear it?

But we cannot conclude this notice of our Italian Missionary without giving an extract from his report, which we are sure will be read with interest. It is as follows:—

"I attended divine worship, (it was the Sabbath,) and in the evening was present at the lecture of Father Gavazzi, where I met, after five years' absence, a compatriot, a native of my own city. When I first declared myself a Protestant Christian, he was present. He embarked with me when I left my country, and together with two others, defended me from the ill-treatment of the sailors, who, instigated by the priests, had nearly succeeded in throwing me into the sea; the interposition of a Turkish ambassador on board the steamer, who was passing from Bosnia to Constantinople, saved me from further acts of violence. This fellow countryman was then a Papist, and of course opposed to my religious belief, but believing me to be an honest though mistaken man, he defended me. I now asked him if he was still a Roman Catholic, and he answered, 'no, I am a Protestant. The words you spoke to me five years ago were words of truth and salvation! At the time I could not understand them, but afterwards reflecting thereupon, as you had exhorted me to do, I found Catholicism to be a perverted and false religion; and at last obtained peace and life in the Gospel of Jesus Christ, as you truly told me, which is the only way of salvation for all. More than this, the two others who were with me became also converted, and often in our religious conversations have we remembered you.' I wept with tender emotion at this recital, blessing the eternal God, who had used me for the conversion of these three souls."

Foreign Field.

BRAZIL.

In a recent letter, the Rev. J. C. Fletcher, our Missionary at Rio de Janeiro, states that he has reason to believe that his labors have

been blessed to the conversion of several people, some of whom remain to glorify God, and some have been called to the blessedness of the heavenly world. The yellow fever has not ceased from its ravages in that beautiful city for more than three years, and our Missionary has been living amid the dying and the dead ever since his arrival at it.

CHILI.

Our Missionary at Valparaiso, in a late letter, gives an interesting account of his labors to benefit the Americans, and other foreigners, residents or visitors, at that place. His church consists of nineteen members at this moment, among whom are not only Americans, but also natives of several countries in Europe, belonging by birth and profession to almost all the branches of the one true Church of Christ. One or two are expecting to join soon on profession, and several by certificate. He gives an account of the various attempts which have been recently made by the friends, on the spot, to procure a permanent place of worship. The sum of seven thousand dollars has been pledged and mostly paid, (and placed at interest,) for this object. Up to this time it has not been possible to find a suitable spot on which to build; but hopes are entertained that something will soon be done. In our next we shall give a communication, full of interest, in relation to the moral and political prospects of this part of South America.

HAYTI.

The Rev. Arthur Waring, our Missionary in Hayti, speaks of the gradual and decided prevalence of Protestant sentiments in the minds of the more intelligent classes of people in Don Don, and its vicinity. He is much encouraged in his labors. He baptized a lady of influence in May last, and expects to baptize eight other individuals before long. "We have preaching (he says) every Sabbath afternoon and night, a Bible-class all the forenoon, and a prayer-meeting on Friday night. I intend to establish a service on Tuesday night."

CANADA.

The following letter from the Rev. Dr. Wilkes, one of the Secretaries of the French Canadian Missionary Society, will be read with interest. It relates to one of those institutions in that country which are, (under God,) its best hope.

"My last, which is published in your journal for this month, contained a general sketch of the work God had enabled us to do. I purpose that this communication shall furnish you with a sketch of the present state of our Institute, at Point aux Trembles, as unfolded in our annual communication which occurred three weeks since. It should be premised that there were during a large part of the winter 65 male and 55 female pupils at the Institute, though, on account of sickness and temporary absence, only 98 were present at the Examination: namely, 57 male pupils, all except 3 French Canadians, and 41 girls, all except 1, French Canadians. Let it be also remembered that when they entered the Institution nearly all these young persons were destitute of the primary elements of education. Brought up in country parishes, without schools, and under the unmingled and unmodified influence of Romanism, they were not only ignorant of letters, but of those common ideas, and that general elementary knowledge of the things of earth, and of things religious, with which even the uninstructed, amid a population of Protestants, are acquainted.

"Our venerable President, Colonel Welgess, Royal Engineer, took the chair; and though ten miles from the city, a large audience was assembled, connected with the several evangelical churches of the city, of different denominations. After devotional exercises, of which the singing of a hymn of praise by all the pupils, in a plaintive tune often used by the churches in Switzerland, was a part of the service peculiarly touching, the examination commenced.

"A class of 13 elder boys and young men displayed a creditable acquaintance with the elements of Natural Philosophy. They explained the nature and use of the thermometer and barometer, illustrating their descriptions by drawing diagrams on the black board. They were prepared to answer questions on the properties of bodies, on the theories of heat, light, and magnetism; and on the principles of the steam engine. They went into exercises on points in higher arithmetic, and exhibited a fair acquaintance with geometry and algebra. Their examination on the sphere was satisfactory. Several of these young men are truly pious, members of the Missionary Church. Nearly all of them bid fair to become useful as schoolmasters, catechists, and perhaps ministers of the Gospel, to their benighted countrymen. Those who may not enter any of these departments will, we hope, be a blessing to their compatriots in other walks of life.

"The next class examined was the higher one of girls. When it is remembered that none of them had been in the Institution more than three years, and most of them only two, and that when they entered they were utterly ignorant of letters, their progress is amazing. This class, *eight* in number, went through very creditable exercises in arithmetic, and on the sphere. All the female pupils were now called up to read, and to answer

questions indicating their knowledge of Scripture. Their appearance was fresh and healthy; their clothing plain but neat, (thanks to some ladies working Associations in the United States, for this,) and their faces bore indications of intelligence and enjoyment. They seemed a cheerful and happy group, numbering nearly 40. In their own language they mostly read with distinction, and 19 of them read in English, with different degrees of accuracy. The questions were asked partly by the Rev. J. E. Tanner, the Director, and partly by other clergymen and gentlemen present. The following may be regarded as a specimen. The start point was the parable of the prodigal son. 'Are we all like the prodigal? Yes, as wanderers and sinners. Can you give Scripture proof? (texts were quoted.) How then can we be saved? By Christ, who died for us. Will *all* be saved by Christ? No, only those who believe on him. Are men depraved? They are altogether become filthy, there is none that doeth good, no, not one! When men are converted do they remain depraved? Yes, though changed, they are still depraved. Can men enter Heaven depraved? No, the heart is changed by the Holy Spirit, and they are thus fitted for Heaven. (On all these points, they quoted scripture proofs.) Is there any other way of salvation? (Negative proof quoted.) Will all unbelievers be lost? Yes, conscience condemns them, and God condemns them. Is it just that men who never heard of Christ, should be lost? Yes! for their consciences condemn them for sins which they have done, and they could not go to Heaven with unchanged hearts. Is any one too wicked to be saved? No, the worst sinners may come to Christ. 'The blood of Jesus Christ cleanseth from *all sin*.' 'It is a faithful saying and worthy of all acceptance,' etc. Must those who are very wicked wait before coming to Christ, that they may prepare themselves for coming? No! we are commanded to come now, without money, and without price. No one is better *until* he comes. Shall the saints be applied to? No, only God can save us. May saints on earth pray acceptably to God for us? Yes, and we may ask them to pray for us. The Apostle so asked them. Then why not the saints in Heaven? Because the Bible says nothing of saints praying in Heaven. God only hears prayer. We are not informed that the saints in Heaven know what we do on earth. Did Christ ever teach his disciples to pray to saints? No; always to Himself or to the Father, 'come unto ~~me~~ all ye who labor and are heavy laden.' Is the religion of which you are giving this account, the *new* or the *old* religion? The old. Did they pray in primitive times to the Virgin or to saints? No, never. Did Mary use chaplets? No, she did not pray to herself, but to God. The old religion worships none other but God. These other things are new, are not found in Scripture, and were invented by men since Scripture was finished.' They explained what is meant by '*Gospel*,' and of what the 'good-news,' consisted. The question was asked, 'Does Christ deliver believers from the conse-

quences of sin only? No, from sin itself also. Is it necessary to be very learned to be a Christian? No; the scholar and the ignorant alike need the Saviour. What cases does the Bible give of salvation of the very wicked by faith in Christ? The Samaritan woman, Mary Magdalene, Paul, the Jailer, etc. Do the Scriptures contain all we require to know in order to salvation? (They proved the affirmative.) Can you understand and receive the truths of the Bible into your hearts of yourselves. No; we need the grace of God. What do you mean by that? The Holy Spirit. Is he given to all men? To all who ask. (The proof texts were cited.)

"After a short recess all the male pupils (between fifty and sixty) stood up to read and be examined in the Scriptures. They mostly read their own language with fluency; more than half of them read English with different measures of propriety. One little Irish orphan boy who in the Autumn did not know a letter, nor could he speak a word in French, really read and spoke French very prettily. He seems a bright promising little fellow. Before the Scripture examination commenced, several of the senior pupils read short original compositions on the proof of the existence of God from his works; they were highly creditable essays, indicative of such talent and culture as will qualify their writers for usefulness. Others afforded creditable oratorical displays, pronouncing passages from French orators and poets with correctness, taste, and energy. The following is but a specimen of an hour's questioning in Scripture.

"Who was Jesus Christ? He was God, and He was man! (proved from Scripture.) Was He man, like us? Yes, sin excepted. He was weary, hungry and thirsty, sorrowful and joyful, manifesting all the attributes of a man! What difference was there between the miracles of Jesus, and those of the prophets and apostles? Christ performed them in *His own name*, and by *His own power*.' They proved from Scripture the priesthood of Christ, especially his continued intercession, giving reasons why He should be regarded as the only mediator between God and man, to the entire exclusion of the Virgin Mary and the saints. 'Jesus Christ,' they said, '*can gain our cause as intercessor*. Why? Because He can plead His own merits! But would not the Virgin and the saints succeed as well as Christ? No! for they need salvation for themselves. As sinners they must go to Him as we do. Can the Sacraments do anything to justify and save us? No, we are justified by faith alone in Christ's finished work! Have Sacraments any importance? O yes, God commands them, and they are means of grace.' They proved in language of Scripture the sacrifice of Christ as 'the Lamb of God, and that our redemption is by His precious blood.' 'Where do souls go to after death? To heaven or to hell! What proof have you? The thief was promised Paradise on that very day. Lazarus was conveyed immediately by angels into Abraham's bosom. Paul says 'absent from the body, present with the

Lord.' What do the priests of the Church of Rome teach on this point? They say there is a purgatory! On what Scripture do they found this statement? On what Paul says concerning 'being baptized for the dead,' on what Jesus says about the debtor not coming out of prison, 'until he has paid the last farthing,' and on the Apostle's statement that some would be 'saved so as by fire.' The pupils explained the meaning of these passages in order to show that they contained no idea of purgatory. They were asked to state the evidences of a real faith in Christ. They replied 'Works.' What work? Those of love or charity, love of the things of God, love of souls; indeed their idea of Christianity seemed to be that it was holy love.

"The next exercise was in Geography. There were thirty males in the class. It may be proper to remark that a large portion of the people in the rural parishes, French Canadians, have no idea of the size of our globe or of its form, or of the countries or nations upon its surface. Their education has been so grievously neglected as to leave their minds unexcited upon matters of general information. Comparatively few of them read a newspaper; indeed a large portion of them can neither read nor write. Matters perhaps are becoming a little better now, as, for the last few years, public schools have been established throughout the country; but in most instances among this people they are practically in the hands of the priesthood, and the training supplied is only such as suits them. It was hence suggestive of happy reflections, in regard to the enlargement and elevation of the minds of these youths, to hear them describe accurately the countries on the four maps before them, and trace so readily the path of ships and travellers from any given point to another, however distant. They offered also a fair account of the political institutions of some countries, and of the staple products of their own. The class of girls exhibited fair proficiency for the stage they had reached in the same department.

"The Director, Rev. J. E. Tanner, in his verbal report, stated the encouraging fact, that since last examination (fourteen months since) *fifteen* of the young persons in the Establishment had been, he hoped, savingly converted to the faith of Christ, including one young lady boarder, who, had she been sent to a nunnery to learn French, would almost certainly have been perverted to Romanism. In addition to these, they had intelligence concerning *three* of the former pupils, now in different places, that during the year they had received the Truth in love, and either had united with churches of Christ, or were about to make profession of religion by doing so.

"In moving a resolution on the importance of such an institution, the Rev. N. Cyr, a Protestant French Canadian, said very happily, 'if we, French Canadians, are not to sink down and become nobody as a people, we must be educated. We have minds as well as other people, and are as capable of being trained; and we have energy to, so that, if we are educated we shall

appear among the people like others, who now, because of education, have the advantage. And then, in a religious point of view, the scholars in this Institution learn more of the Bible in one or two years than any Romish priest will learn in all his education, and all his pastoral life besides; unless it be one specially trained for controversy. By preparing these one hundred youths to go forth among their people, educated and instructed in the Bible, you prepare one hundred missionaries.' In supporting the resolution, Hugh Taylor, Esq. of Elm Wood, Advocate, and Deputy Commissary General Robinson, expressed their high gratification with all they had seen and heard. Short addresses were delivered by several of the City clergy of some three or four denominations. Rev. Dr. Church, late of Boston, U. S. remarked that these youths were 'the epistles' of the society, 'known and read of all men.' 'They are your letters of commendation,' give me the forming of the minds of the youth of a country, and I care not who makes the laws. You are forming and moulding posterity.'

"The company requested Rev. Mr. Cyr to convey to the pupils, in their own language, an expression of the deep interest felt in their progress, and the delight with which their exercises had been listened to. This was done by that gentleman in a very interesting and solemn manner; and, with devotional exercises the services closed.

"I do not offer any comments upon the scene I have endeavoured to sketch, for not only is my letter too long already, but were it not so, your Christian readers will readily, without my feeble aid, deduce valuable practical lessons from the recital. Let it not be forgotten that this work is being carried forward upon your own borders, and is, in fact, in all important and social aspects, a work upon your own soil. You will pray for us and help us.

"I remain, dear Brethren,

"Faithfully Your's,

"HENRY WILKES, *Secretary.*"

IRELAND.

We are sorry to have to record the death of a missionary-colporteur whom the Rev. Alexander King employed for us. Mr. King speaks of him as an excellent man. In addition to sustaining our brother King, in his general work of lecturing and making the press speak out in favor of the Truth, our Board have the prospect of aiding in the support of an excellent Missionary in Drogheda.

FRANCE.

A communication in the former part of the present number of our Magazine will inform the reader respecting the position of things

in France, so far as regards Religious Liberty. We will only add that the Report of the Evangelical Society of France, through which our Society mainly operates in that country, shows that the difficulties which lie in the way of the Gospel are not insurmountable. The receipts of that Society last year were 161,110 francs, or about \$32,000, and its expenditures 172,682 francs, or \$34,000. It employed last year 20 ministers of the Gospel, 8 evangelists, and 48 school-teachers. It also had 30 pupils in its Normal School.

It was our intention to speak in the present number of a remarkable religious movement which has occurred in France, (Department of Drome,) but we are compelled to defer our remarks till our next.

Such are the notices which we are enabled to give of the work, at home and abroad, in which the Society is engaged. Surely we have reason to be encouraged, and to redouble our efforts in this glorious cause.

Movements of Rome.

In our last number we referred to the bill which Mr. Taber had introduced into the Senate of the State of New-York. As this subject has arrested much attention, and is withal one of the greatest importance, we give the bill as it was submitted, together with its title:

An Act to authorise the incorporation of Roman Catholic Congregations or Societies.

SEC. 1. Any officer or officers, person or persons, being citizens of this State, who, according to the usage and discipline of the Roman Catholic Church, may be designated to represent any Roman Catholic congregation or society in holding and managing the temporalities thereof, may become incorporated as the trustee or trustees of such congregation or society in the mode prescribed in the second section of the act entitled "An act to provide for the incorporation of religious societies," passed April 5, 1813, as a corporation, sole or aggregate, as the case may be, and as such shall possess the same powers and rights, and be subject to the same restrictions, liabilities and conditions, in all respects, as the trustees of any Protestant Church or congregation incorporated under said section.

On this bill there has been a good deal of discussion in the Senate; and it has been matter of the profoundest astonishment that men, who have been supposed to possess some degree of astuteness, and reputed to be *Protestants*, could be so misled by a bill of such a nature. For it requires a very small amount of penetration to perceive that *whilst it seems to protect the Roman Catholic people*, it will, on the contrary, inevitably lead to the possession of all the "temporalities" or material properties of the Roman Catholic Church in this State, by the Bishops of the several dioceses. Who does not see that by this bill the Bishop of the diocese, or even the Archbishop, though not residing in the diocese in which the congregation is situated, may be chosen to be the "trustee," and become incorporated as such, of the property in question? And who does not know that this is the very thing which Archbishop Hughes has for years been striving to bring about? He, and his fellow bishops of Albany and Buffalo, have for years brought all the spiritual machinery of the Church to bear on reluctant congregations, in order to induce them to vest the property of the congregation or church in the hands of the Bishop of the diocese. By this bill, not only will the Bishop be aided in acquiring the control of a vast amount of property, but will be enabled to hold it under sanction of law.

It is strange that men who profess to be Protestants, and Republicans, cannot see that this allowing of one man to acquire the control of such a vast amount of property is contrary to the genius of our institutions, contrary to what is done in other cases. Every incorporated institution among the Protestants, so far as we know, is limited by law in regard to the amount of permanent property which it may acquire and hold. And why give to a Roman Catholic Bishop such a vast power? Does the history of Roman Catholic countries not show the danger of allowing such an accumulation of property in the hands of a few men, who have ever claimed, and are sustained in their claims by the Canon Law,—the law which Rome emphatically considers to be *her law*, and to be in force wherever her influence is felt,—to be superior to all civil government? In Scotland, in England, in Denmark, in Sweden and other countries, which are now Protestant, Rome possessed through her Bishops, her Archbishops, her Canons, and the Superiors of her Orders, at the epoch of the Reformation, an immense amount of property. In some cases, one-third part, if not the half, of all the lands which were worth owning, were hers! What a state of things! And with such a law

as Mr. Taber's bill, there is nothing to hinder Rome from gaining an immense amount of landed and other property in the state of New-York; in the lapse of time. "That which hath been may be" again.

If Mr. Taber and other friends of this bill are sincere in their professions of a desire to *protect the people* in their rights, why, in the name of common sense and of common justice, do they not propose a law which shall compel the "temporalities," of every Roman Catholic congregation (and Protestant also) to be held by five, or at least three, trustees, chosen once a year, or once in three or five years, by the members of the congregation, at a meeting of the same, properly convened! This would effectually protect the people, and would be infinitely more worthy of the professions of these gentlemen, than the bill which they advocate—than which no Jesuit could prepare a better for the purpose of Rome. As might be expected, earnest memorials have been addressed, especially to the House of Representatives, under the impression, we infer, that the Senate would pass the bill; an impression which we sincerely hope will prove to be erroneous.

Although Mr. Taber's bill will unquestionably fail, and of course, for the present, the subject cannot come again before the Legislature of New-York, yet we have thought it proper to occupy a good deal of space with it, for the sake of our readers who reside in other States. On this question, just as on that relating to the Public Schools, Rome is determined, we apprehend, to try what she can do in every State in this Union. We deem the present time eminently propitious for thorough inquiry and deliberate action on this great subject. It is high time that laws were made in every Commonwealth, which shall render it impossible to have a *monied Hierarchy* in this land. Christianity needs no such help; on the contrary, it is repugnant to her genius and spirit. Of all the enemies whom either Christianity or Humanity has ever had, an ambitious, powerful, corrupt, ungodly Hierarchy, has been the most unscrupulous, implacable, unrelenting, cruel, and infernal! Let us beware of creating any such power here. The first step towards it would be to clothe the Roman Catholic Hierarchy or any other with vast temporal possessions.

We conclude these remarks by calling the attention of our readers to the fact, that so long as any Roman Catholic congregation have in their own hands, (through trustees of their own body,) the key of their church-edifice, they have some hold upon the Bishop, and need

not be forced to receive an unworthy or incapable priest from his hands, and support him from their pockets. But let the Bishop own their church, their priest's house or parsonage, and their cemeteries, and then they will be completely in his power, and must hear whom he chooses to send to be a priest among them, and even depend upon his will and word for Christian burial! Was there ever despotism to be compared with this? We are utterly opposed to a union of Church and State, but we do believe that the State has the right, and that it is its *duty*, to protect the people in their rights by ordaining that their church-edifices shall be held by themselves, through trustees of their own appointing. This plan suffices for Protestants; why should it not suffice for the Roman Catholics?

We are sincerely grieved to see the spirit which the *Freeman's Journal* breathes in relation to Father Gavazzi. It would really seem as if the editor of that paper *desires* to see the riots of Quebec and Montreal reenacted in the streets of New-York! The man must be deranged! Can he not see that all this must react most unfavorably upon the Roman Catholic cause? *Freedom of speech must be maintained*, and the American is a traitor to the Constitution and laws of his country who does anything to infringe or destroy it. Let those stay away from his lectures who do not approve of what Gavazzi says about Romanism; let those hear him who desire; and let them answer him, through the press, or in oral debate, who believe that they can. But let freedom of speech be held sacred. Protestants will make no *rows* at Brownson's lectures, or at those of Mr. McMaster, or at those of Archbishop Hughes. They have too much sense of justice to do such a thing.

View of Public Affairs.

In our own country we have to record, and we do it with pleasure, that the principle of what is called the "Maine Liquor Law" has triumphed in Michigan. We regret that it has failed to be embodied in the laws of Connecticut.

It is believed that the attention of our government is at the time of this writing earnestly engaged on what is called the "Fishery Question." Our prayer to God is that this vexed question may be speedily and amicably settled. It is believed that the best dispositions exist in the breasts of the men in both England and our own

country who are charged with the administration of government. The subject, however, (we are free to confess it,) is not an easy one to adjust.

Although fewer accidents occurred on the Fourth of July this year than usual, still our journals nearly every week bring to us intelligence of calamities that have occurred on the rail-roads and in the steamboats. Probably no human foresight and care can guard against all such things; yet the most culpable *recklessness* is generally the cause of these disasters. There is but one remedy for all this: it is the employment of more competent and reliable men—whom adequate remuneration and proper care will certainly secure.

We are happy to record that the most recent intelligence from Mexico is calculated to allay the apprehensions of war from the alleged hostility of Santa Anna, the President of that country.

The state of things at Buenos Ayres is truly deplorable.

The difficulty between Russia and Turkey has proved to be more serious, and more difficult to adjust, than was at first apprehended. The decided ground taken by England and France, added to the noble determination of the Divan to grant by a *Hatti-Sheriff*, or Proclamation, in favor of the Christian population of the empire, all that Russia or any other Christian power has a right to ask for, has rendered a war, at this time, between these two great representatives of Islamism and Christianity impossible. The armies of Russia may enter the Danubian provinces, (Wallachia and Moldavia,) and the fleets of England and France may enter the Dardanelles; but there will be no war. Such is our opinion.

Except in relation to the "Eastern Question," there is no agitation worthy of mention throughout all Europe. With few exceptions (Portugal, portions of Italy, Turkey,) there is steady prosperity and progress in material interests at least, in all Europe. Even Spain seems to have reached her *apogee*. We cannot but hope that whilst rail-roads, steam-boats, and lines of electric telegraphs are increasing in almost all countries in Europe, the *Kingdom of God* is also making progress, silently but surely, in many portions of that important part of the world. The best pledge for peace in the world is to be found in the zeal, activity, and prayers of a Living Church. May the day soon come when there will be such a church in all countries of Christendom, and at many points outside of Christendom!

Jubilee Department.

DIALOGUE No. 6.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

Willie. Now dear Father, I hope that you are ready to have another talk with Eddie and me about the religious state of the world ; it is a long time since our last one.

Father. Yes, my dear boy, I am going now to resume these conversations, and I hope that we may be able to continue them hereafter without interruption. But I really forget where we left off.

Eddie. You terminated, in our last, the *General Remarks* which you said that you intended to make about Christendom. You had spoken about the extent of Christendom, its power, its influence in the world, the great phases of Christianity, and the relative influence of the Roman Catholic, Protestant, and Oriental Churches, and the great preparation which exists in Christendom, and the world outside of it, for the spread of the Gospel. You informed us that you would next enter upon a notice, more or less particular, of the several countries in the world, and would begin with Europe. I hope that you will pursue this course, for I wish very much to hear you speak of the different countries of the old world, which I know that you have seen with your own eyes.

Father. That is what I now purpose to set about doing.

Willie. But dear Father, I wish you would say something to us about the occasion of your going to Europe, and the number of times you have visited that part of the world.

Father. That, my child, would hardly be proper. At all events, it is not necessary that I should say much on that subject, inasmuch as it is not essential to the subject in hand. Nevertheless, I will say a few words in answer to your inquiries,—enough to open the way a little for our conversations on the moral and religious state of the different countries over which we propose to travel.

Willie. That is queer enough. Are we going to make the *Tour of Europe*?

Eddie. Father means that we will travel over Europe in imagination.

Father. Just so. But let me answer Willie's inquiry. I first went to Europe in the year 1835, then again in 1839, 1841, 1843, 1846, and 1851 ; in all, six times ; you know, dear children, that Paris, and Geneva, were our homes, for seven years, and that they are the places of your birth.

Willie. But how did you go ?

Father. Twice in sailing vessels, or Packets, as they are often called, and four times in steam ships.

Eddie. There were no Ocean Steamers in 1835, I think.

Father. There were none running on the Atlantic, nor indeed on any other ocean, so far as I can recollect. There were a few Steamers on such "inland seas" as the Mediterranean, the Baltic, and the Black Seas. But no Steamers had begun to run regularly between Europe and America before the Summer of 1838, when the "Sirius," and the "Great Western" arrived at New-York from Liverpool, the former a few hours before the latter.

Willie. It was not as easy to go to Europe when you first went, dear Father, as it is now.

Father. No, my child, it was a much longer voyage, as to time, at that period than it is now. There has been a great change since that day. The "Packet ships," or Sailing ships, which run between New-York, and several ports in Europe, such as Liverpool, Glasgow, London, Havre, etc. are far larger and finer ships now than they were then, and make quicker passages. There has been a wonderful progress in ship-building, especially in this country, where the best ships in the world, both as to model and swiftness, are now built. And there has been an astonishing improvement in the steamers. The beautiful "Collins' steamers" make the voyage in from a fourth to a third less time than did the "Cunard steamers" of 1843, so great a progress has been made in vessels propelled by steam within the last ten years. A voyage of ten days is as certain *now* as one of fifteen days was *then*.

Eddie. Which do you prefer, dear Father, the sailing vessels, or the steamers?

Father. Having crossed the Atlantic Ocean four times in sailing ships, and eight times in steam ships, besides having been many times in steamers on the Baltic, the Mediterranean, the German Seas, I have no hesitation in saying that, all things considered, I much prefer the steamers.

Willie. Have you ever been in any dreadful storms, dear Father?

Father. Yes, dear Willie, in both sailing vessels and in steamers; but the *worst* storms I have encountered when in steamers.

Eddie. I think I have heard you give an account of some of them, and of the dreadful injuries which some of the sailors received.

Father. Yes, dear Eddie, I have seen some men much injured, and some nearly lost; and one man entirely so. It is indeed an awful thing to be present when a fellow-man, perhaps a good sailor, falls into the sea, in circumstances in which it is impossible to make the slightest available effort to save him.

Eddie. I have a very distinct remembrance of crossing the ocean, when I was six years old. I remember well that we had some very severe weather; but the most of the voyage was exceedingly pleasant.

Father. When the weather is fine, and you have a good ship (well commanded,) and agreeable fellow-passengers, and are not troubled with *sea-sick*.

ness, then indeed it is pleasant enough. But let us talk about other things of more importance at this time.

Willie. Tell us, dear Father, why you went to Europe the first time?

Father. I went out, at the request of a number of Christian gentlemen, who resided in New-York, Boston, Philadelphia, and other places, to see what was the state of Religion in France, and other countries in Europe, especially those which are Roman Catholic; and to learn what the American Churches could do to aid the Protestant Christians in those countries, (where there are any,) to promote the knowledge of a true Christianity, such a Christianity as prevails so extensively in our own happy land.

Willie. That is very remarkable.

Father. Yes, but so it was. These gentlemen thought that it was high time that the American Christians should take an interest in the moral and religious state of Europe, inasmuch as that part of the world is affecting us so much, by its literature, by its morals and manners, by its irreligion and infidelity in too many instances, and this especially through the vast and constantly increasing emigration, from all the western nations of Europe, to our shores.

Willie. But the nations of Europe are almost all called Christians, and civilized, are they not?

Eddie. But what of that, Willie? Men may be Christian in name, as we see in innumerable cases around us, and yet not Christian. And as for *civilization*, it is certainly not Christianity. The Greeks and Romans were civilized, but knew nothing of the true God and salvation by Jesus Christ. There are nations now which are in a good degree civilized, and yet are, as to religion, ignorant idolaters, and very wicked people.

Father. That is very true, dear Eddie, as you will see in the course of our conversations.

Willie. Which countries have you seen in Europe, dear Father?

Father. All of them, Willie; but some I have seen more of than others. And now we will stop here. In our next conversation we will begin with France, the first country in the old world in which I resided and travelled.

Eddie. We shall be very glad to hear something about that great country, which *American* though I am, is the land of my birth. You will certainly have much to tell us about that country, of which I remember something, but not much, for I was too young when I left it.

Father. Let France then be the subject of our next conversation. And now good night, my dear boys.

REV. DR. REVEL'S DEPARTURE.

Just as these pages are passing through the press the Rev. Dr. Revel and his lady take leave of us in the *Baltic*, (July 9th,) for

their home in the vallies of Piedmont. In our next number we shall speak fully of his mission to the Churches of this country, its success, and its happy effects. Want of room forbids our attempting it now. We will only say that he was every where received with kindness, and leaves us with the good wishes and prayers of all who had the happiness to make his acquaintance, and very many others. The Board of the American and Foreign Christian Union had a most interesting season of prayer and fraternal conference with him just before he left us.

Notices of Books.

THE RIGHT AND LEFT HAND BLESSINGS OF GOD; POPEY AGAINST COMMON SCHOOL-EDUCATION, (by Professor Jacobus;) and LETTERS TO A RECENT CONVERT, (by a Pastor,) are three excellent little works, from the press of the Presbyterian Board of Publication. Respecting the second we shall have something to say in our next magazine.

THE MESSIAH IN MOSES AND THE PROPHETS, by Eleazar Lord, Esq. and published by Charles Scribner. This is a book of great value. It is refreshing to see a work which seems to revive among us, in these days, a spirit of inquiry into the rich mines of evangelical instruction which exist in the Old Testament, and which John Owen, and others in his day, both in England and Holland, knew so well how to explore and appreciate. We can most cordially recommend this important work, which comes from the pen of a gifted layman, formerly a merchant in New-York.

COLERIDGE'S WORKS: Harper & Brothers have issued the sixth volume of their admirable edition of the works of this remarkable man. This volume contains his Essays on the Church, and his Table Talk.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE
MONTH ENDING 6th JULY, 1853.

MAINE.			
Dennysville, Peter E. Vose,	\$10 00	Topsfield, a Female friend,	\$2 00
NEW-HAMPSHIRE.		Boston, Bowdoin-st. Ch. Philip R. Wood-	
Henniker, A. D. L. F. Connor,	2 00	ford to make himself a L. M.	30 00
VERMONT.		General Collection	171 70
St. Johnsbury, E. & T. Fairbanks & Co. .	100 00	Milbury, 2d Cong. Ch. a balance,	4 00
Tunbridge Ch. and Society,	5 00	Dorchester, Village Ch. in part, to make	
Randolph Henry Willard,	2 00	Rev. Dan. T. Noyes, L. M.	11 74
Royalston Cong. Society, balance, . . .	10 50	Milton, Evang. Cong. Ch. in full to make	
White River Cong. Ch. in part,	17 85	Rev. Albert K. Teele, L. M.	19 65
MASSACHUSETTS.		Hingham, Evang. Cong. Ch. in part to	
Templeton, a friend, per Lewis Sabina, .	10 00	make Rev. E. Porter Dyer, L. M.	9 00
So. Weymouth Female Charitable Society		Salem, Crombie-st. Ch.	32 63
to make Mrs. Eliza Howe, L. M.	36 00	South Ch. to make Dea. W. Goodhue	
Harrison Square, J. Grove,	1 00	& John Chapman, L. M.	71 22
		So. Abington, in full, to make Rev. Alfred	
		Goldsmith, L. M.	11 00
		Medford, 2d Cong. Ch. in full, to make	
		Rev. E. P. Marvin, L. M.	2 76
		Taunton, Baptist Ch.	12 76
		Spring-st. Cong.	16 75

Andover, Old South Ch. to make W. Peirce L. M.	\$30 89
Theol. Seminary Ch. Samuel Farrar to make himself L. M. \$30. Others to make Rev. Elijah P. Barrows, L. M. \$45	75 00
Williamsburg, Cong. Ch.	18 50
Phillipstown, Cong. Ch.	25 19
Athol, Cong. Ch.	25 76
Ware, Cong. Ch.	10 00
So. Deerfield, 1st Cong. Ch.	12 00
Hatfield, Mrs. Martha Guild	4 00

RHODE ISLAND.

Globe Village,	12 00
W. C. Chapin & Mrs. Chapin	62 00

CONNECTICUT.

Lebanon, a Friend, to make Miss Clarissa Huntington, L. M.	40 00
Stonington, Mrs. Maria Hart,	3 00
Westport, Z. Q. R.	10 00
New London, R. H. Chapell,	5 00
Durham, So. Cong. Ch. per Rev. Robt. G. Williams,	5 00
Manchester, R. R. Phelps,	1 00
New Britain, C. W. Baldwin,	1 00
New Haven, Howe-st. Cong. Ch.	24 00
College-st. Cong. Ch.	52 06
College-st. Cong. Ch. Sab. School,	33 68
Bristol, Cong. Ch. and Society	40 45
Watersfield, Mrs. Emily Wells to make Romanta Wells L. M.	30 00
Cong. Society,	40 00
West Hartford, Cong. Society,	21 09
Bridgeport, Ellen Porter,	10 00

NEW-YORK.

Maine, Cong. Ch.	3 30
Ithaca, Rev. Dr. Wisner,	5 00
City N. Y. R. W.	5 00
Poughkeepsie, Edward N. Crosby,	20 00
City N. Y. Mrs. Richard Halle,	5 00
Owego, "Sympathy,"	1 00
City N. Y. Ninth-st. Ch.	81 63
North Dutch Ch.	61 90
Samuel Dunshee,	10 00
" Mellis,"	10 00
Rev. Isaac Lewis, D. D.	30 00
C S.	1 00
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Whitehall, balance,	9 00
Buel, Presb. Ch.	15 00
Mohawk, Refd. Dutch Ch.	2 06
Herkimer, " "	5 25
Gloversville, balance,	16 50
Kingsboro', add	3 50
Lansingburgh, M. E. Ch.	9 20
1st Presb. Ch.	15 85
2d Presb. Ch. in part to make Dr. S. P. Welch, L. M.	20 00
Chittenango, Refd. Dutch Ch.	3 40
Palaski, M. E. Ch.	2 35
Cong. Ch. in part,	6 24
City N. Y. L. H. Pigueolet,	20 00
Mrs. E. Swan, for L. M.	30 00
Mrs. E. Swan,	5 00
A Member of the Chelsea Presb. Ch.	2 00
A Friend,	5 00
A Friend by Rev. Dr. Potts,	10 00
J. Rohner,	10 00

Waterloo, Sarah Mc Clung,	\$5 00
Auburn 1st Presb. Ch. add,	35 00
Springville Presb. Ch. part,	9 26
Carroll Cong. Ch.	13 72
Ripley Presb. Ch.	12 09
Westfield Presb. Ch.	20 40
Jamestown, a few Friends	6 03
City N. Y. Rev. Alex. Clements, of the Ass. Refd. Ch. to make himself a L. M.	30 00
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Poughkeepsie, Eugenia M.	1 00
Albany, 1st Cong. Ch. per Rev. Ray Palmer,	41 88

NEW-JERSEY.

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Belleville R. D. Ch. W. Stephens, Treas'r.	40 43
Lawrenceville, Richd. M. Greene,	10 00
Newark, W. Aikman,	2 00
Mrs. Wilbour,	2 00
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Newark, Lady in 3d Ch. per Rev. Mr. Campfield,	0 50
Clintonville, Mrs. Hyde,	5 00
Bloomfield, Presb. Ch. by M. W. Dodd	73 31
Newark, 1st Presb. Ch.	233 79

PENNSYLVANIA.

Phila. Margaret Beekman Livingston,	5 00
Girard Theodore J. Douglass in full of L. M.	13 00
Phila. Presb. Ch. (Dr. Gilbert.) Rev. W. Gray, \$10; Thos. Potter, \$10; Miss Mackey, \$2; Mr. Town, \$1; Chance, \$1; Carrigus, \$1; W. Cummings, \$5; Swarsburg, \$2 50; Coll'n, \$1 53,	34 03
Rev. Mr. Duffield's Ch. S. F. Bodine, \$5; Rev. Geo. Duffield, \$5; E. Patterson \$5; B. D. Stewart, \$10; E. Boner, \$2;	
J. A. Stewart, \$1; Others, \$14 11,	42 11
Germantown, Rev. Mr. Helfenstein's Ch.	21 00
Phila. Lewis T. Brown, \$4; Ed. Rugg, \$5;	
P. E. Shultz, \$1,	10 00
Pittsburg 1st. Refd. Presb. Ch. to make Rev. John Douglass, L. M.	30 00
Fourth Refd. Asso. Ch. in part to make a L. M.	11 63
Alleghany, 1st M. P. Ch. to make Professor Wm. Collier L. M.	40 50
Second Presb. Ch.	2 00
Pittsburg, 1st Asso. R. P. Ch. Mrs. Bailey, to make Miss Susan Bailey L. M. \$30; Mrs. Elizabeth Warden, part L. M. \$10; Mrs. Elizth. Meek, part L. M. \$9; others, \$42 81,	91 81
Birmingham, Union Meeting,	20 17
Pittsburg, 2d Asso. Presb. Ch. in part, Cumberland Presb. Ch. in pt J. Pen-nock, \$5; Haleman, \$4; Berry, \$3; J. W. Baxter, \$4; Mrs. E. S. Totten, in part L. M. \$9; R. Carr, \$2,	27 00

MARYLAND.

Baltimore, Three Baptist Friends,	50 00
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Dover, Eliza Hilyard,	5 00
Wilmington, Mrs. M. A. Hayden,	4 00
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Mrs. J. Rice,	\$2 00	Cleveland, Rev. Frederick T. Brown, . . .	\$100 00
" Mary Ann Chandler,	1 00	Windham, Luther Humphrey,	1 00
SOUTH CAROLINA.		Conaunt, A Young Friend,	2 00
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Charleston, Ladies' Miss'y. Society, per		Alfred Taylor M. D. L. M.	30 00
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Marietta, Presb. Ch. General Andrew J.		Rev. S. W. Adams, L. M.	32 00
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part L. M. \$10: Mrs. A. A. Nesbit		Wellsville, M. P. Ch.	2 66
in full, \$5; David Ardis, \$1 50; Collection,			
\$30 50,	57 00	WISCONSIN.	
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Decatur, Presb. Ch.	25 20	Burton, \$2; A Friend, \$2,	15 75
Washington, Dr. John Pope, to make in		Spring-street Cong. Ch. \$6 55; W.	
full Miss Emma Barnett L. M.	16 00	Tainter, \$1; L. Burnel, \$1; others, \$1 50	10 50
Bascomb, Elizabeth Creighton,	2 00	Plymouth Cong. Ch.	11 70
Riceboro, Medway Ch. to make Abial			
Winn and E. H. Jones L. M.	88 00	<i>Donations paid into the hands of Rev. J. P. Revel,</i>	
ALABAMA.		<i>Moderator of the Waldensian Synod:</i>	
Gunter's Landing, Louis Wyeth,	10 00	A Collection in Yonkers, N. Y.	67 50
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O. S. Presb. Ch.	16 00	ghany city,	100 00
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1st Cong. Ch.	7 40	New Haven,	50 00
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1st Presb. Ch. \$10 75; A. Brand, \$10;		Rev. Dr. Davidson,	215 35
A. G. Downs, \$5; J. B. Dogget, \$3; C.		Two Friends in Dutch Reformed	
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Benedict, \$2 50; Rev. H. Curtiss, \$2; J.		Collection in the Asso. Presb. Ch. in	
Barber, \$1; V. Wife, \$2; others \$23 50	70 75	N. Y. by Rev. Blair,	90 00
2nd Presb. Ch. \$52 50; W. N. Brown,		Collection in Presb. Ch. in Sing-	
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Gurney, \$5; H. M. Thompson, \$3 . . .	60 50	Cong. Chs. in Springfield, by Rev.	
3rd Presb. Ch.	7 50	Dr. Osgood,	86 00
INDIANA.		2nd Presb. Ch. in Pittsburg,	45 00
Fort Wayne, 2nd Presb. Ch.	14 50	C. Arbutnot, Esq. in Pittsburg, Pa.	10 00
1st Meth. Ch.	2 20	A friend Miss'y. in India,	1 00
2d Meth. Ch.	3 80	W. D. Bell, in Phila. Pa.	25 00
La Porte, O. S. Presb. Ch. bal.	8 93	W. Wilson, Baltimore, Md.	5 00
OHIO.		Rev. M. Hoge, pastor of the West-	
Cleveland, Elisha Taylor,	7 00	minster Presb. Ch. Baltimore,	5 00
Cuyahoga Falls, E. N. Smith, to make Rev.		N. N. Nourse, Esq. Washington city,	
S. P. Leeds L. M.	30 00	D. C.	5 00
Rev. and Mrs. Leeds,	2 00	Rev. Hugh H. Blair, as additional	
J. M. Smith,	3 00	contribution from Charles-st. Asso. Pres.	
Others,	1 75	Ch. to the General Fund of the Wal-	
Plymouth, Rev. A. C. Dubois, to make him-		denses,	22 50
self L. M.	29 70		

ERRATA.—In the last July Number please read Mrs. W. F. Pettett for Mrs. W. P. Pellett, of Louisville, Ky. and the Collection \$59 20, in the Presb. Ch. Danville, is erroneously reported there, it being included in a previous report of Mr. Rosseter.

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